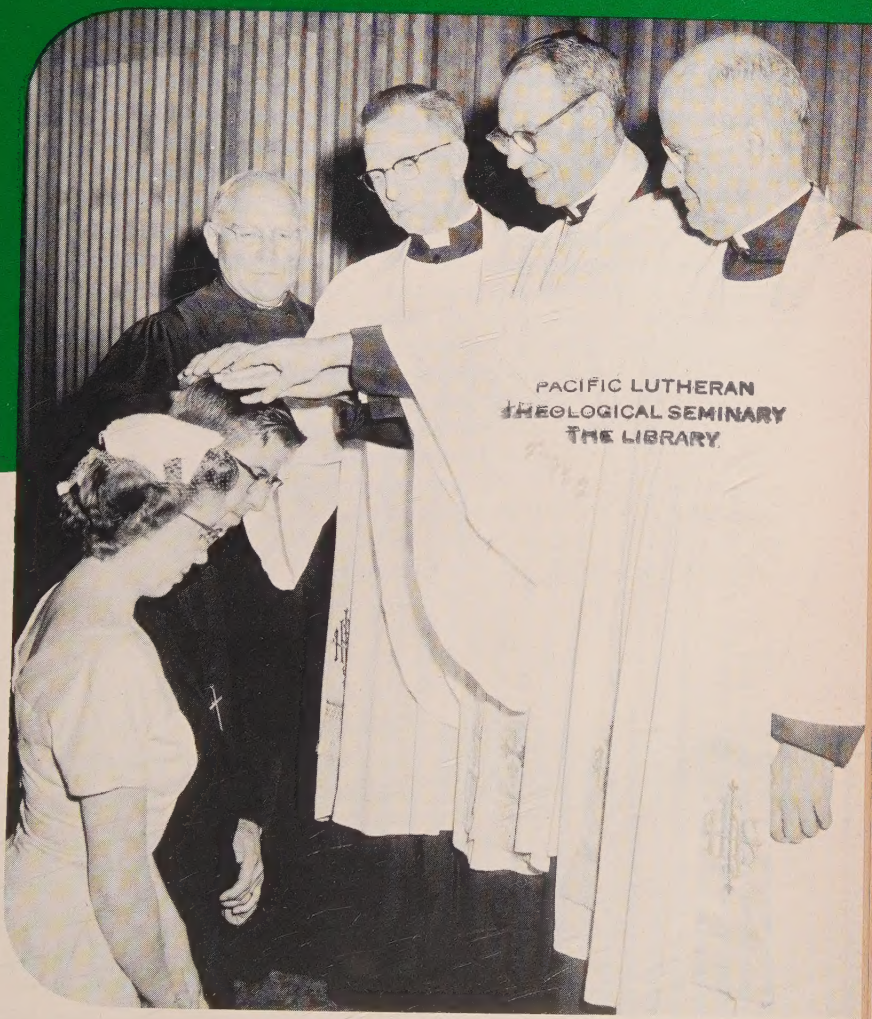
The LUTHERAN



PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

COMMISSIONED TO LIBERIA

Oregon couple will be missionaries

Vol. 38, No. 41

JULY 11, 1956

10 CENTS

PRAYER OR PRECEPT?

OUR OCEAN LINER anchored in a bay, just offshore from St. Kitts in the British West Indies. Immediately dark-skinned natives, who had rowed or paddled out to greet the passengers, surrounded the boat.

"Remember me, daddy," the boys cried and held up hands to beg for coins which tourists always toss. As the pieces of copper and silver descended like raindrops the swimmers dove beneath the surface to catch them as they spiralled slowly downward in the clear water.

ONE YOUNG BOY seemed either afraid or unable to swim and dive like his companions. He was not sharing in their good fortune. He stood with uplifted hands, alone in the canoe which rocked from side to side as his companions dove overboard. His eyes searched hopefully the faces lining the rails high above him.

We waited until his glance rested upon us, and then sent our offering on its way straight to him. Not having any local coins we tossed a U.S. coin, worth much more than those being used in the Islands.

He reached out and caught the piece of silver before it struck the water. The coin was new, and sharp-edged. It stung his hand and he winced a little, but eagerly unclenched his fist to see what he had received. This money was strange to him—not what he had assumed it would be. He looked at it for a moment, doubtful. With an angry gesture he tossed it into the sea and glared scornfully at us as if we had cheated him. As far as he was concerned his "prayer" had not been answered.

How often we react in this same manner when we petition God. We sometimes decide in advance what his reply should be. If it is different from what we expected we feel that God has not answered our prayer aright; we feel cheated. The fault lies with us for not recognizing the true value of that which he gives.

—VIOLA L. SCOTT

The LUTHERAN — News Magazine of the United Lutheran Church in America

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
Robert E. Huldschiner, Assistant Editor. Edmund W. Jones, Art Director

Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen

COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Hershey, S.T.D., Secretary; the Rev. Willard D. Allbeck, Ph.D., D.D., Donald T. Forsythe, L.H.D., the Rev. Ernest J. Hoh, Litt.D., John George Kurzenknabe, the Rev. George E. Meetze, W. Emerson Reck, LL.D., the Rev. Paul E. Valentiner.

PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylvania. H. Torrey Walker, Business Manager. C. A. Bongarzone, Advertising Manager. Harry B. Ward, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN,** 1228 Spruce Street, Philadelphia 7, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1956, by the United Lutheran Publication House. Printed in U.S.A. Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 187

THIS WEEK in The LUTHERAN

ORGANISTS IN SPORT SHIRTS - - - By Willmar L. Thorkelson 12
Church musicians go to summer work camp to exchange ideas

GOD OF GOOD LUCK? - - - - - - - By Maud Powlas 15
Christian missionaries make slow progress in combating superstition

HOW CAN CHRISTIANS BE PERFECT? - - By Reinhold Niebuhr 19

IN THE BEGINNING—GOD - - - - - By Betty Lawrence 21
It's an old family tradition to ask God's help in everything

DIAL 3-7641 - - - - - - - - - By Wendell H. Arnold 23
Telephone messages from church aid thousands in Illinois city

BE CAREFUL WHO YOU BLAME - - - By Hazel McCartney 24
A story about people who thought all Mexicans are thieves

NEWS

Church in the News - - - - - - - - - - - - - - 4

Washington: Home Stretch - - - - By Robert E. Van Deusen 10

Canadian Affairs—Battle of the Cradle - - - By Norman Berner 11

News in the Churches:

Illinois - - - J. E. Cooperrider 38
Kentucky-Tennessee - R. G. Imhoff 39
New England - - H. D. Hrdlicka 41
N. Y.: Albany - C. G. Van Deusen 41
Pa.: Allentown - H. W. Snyder, Jr. 43
Pa.: Norristown - W. C. Roeger 44
Pa.: Pittsburgh - - L. E. Fackler 42
South Carolina - W. C. Boliek 36
West Virginia - - H. L. Hann 46
Wisconsin - - G. B. McCreary 34

People - - - - - - - 40
Deceased - - - - - 49

FEATURES

Five Make a Family: Preparations - - - By Margaret A. J. Irvin 27

Worship Notebook - - - - - - - - By Edgar S. Brown, Jr. 29

Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 30

Books - - - - - - - 32
In Conclusion - - - - 50

COVER PICTURE. The Rev. and Mrs. Melvin Langeland were commissioned as ULCA missionaries to Liberia at their home church, St. Mark's, Portland, Ore., on June 3. Officiating are Dr. Mark Getzendaner, Pastor J. L. Cauble, Dr. C. B. Foelsch, and Pacific Synod Pres. L. H. Steinhoff.

THE CHURCH IN THE NEWS

Bradfordsville parents win

When the Marion County (Kentucky) school board closed Bradfordsville High School two years ago, residents in the small, predominantly Protestant community saw it as religious discrimination. Bradfordsville students were told to attend school in Lebanon, ten miles away. Funds spent for the Bradfordsville school were diverted to St. Francis and St. Charles high schools, in the strongly Roman Catholic western part of the county, where most teachers are Roman Catholic nuns.

Last month the Kentucky Court of Appeals supported a petition from Bradfordsville parents, ordered a school reestablished in their area. Closing of the school had deprived them of "equal uniform educational opportunities," the court agreed.

The court did not change its recent ruling which permitted garbed Roman Catholic nuns to teach in public schools. A Bradfordsville resident had brought suit to outlaw such practices. The court, however, ordered the Marion County school board to cease providing Roman Catholic literature for school libraries. At St. Charles, "substantially all the periodicals in the library were Catholic periodicals, a violation of the law, and sectarian literature on certain occasions was distributed." The court also told the school board to close schools only on public holidays and not on Roman Catholic religious holidays.

Sees parochial school aid coming

Increased pressure of public opinion on school boards will soon compel them to provide bus transportation and other services for parochial school pupils, the Rev. William J. Daly of St. Rita's Roman Catholic Church in Hamden, Conn., said last week. The priest told parents of pupils in St. Rita's new 16-room parochial school that a Hamden Board of Education decision that transportation should be furnished to public school pupils only was not final.

Addressing the Connecticut Association of Independent Schools at Bloomfield, lawyer Richard J. Smith of Southport, a member of the State Board of Education, had urged local and state financial aid to parochial schools. An increasing number of families "prefer" to send their children to parochial and private schools, he said, and public funds should be used for medical and health services, transportation, and textbooks. No legislation prevents such use of public funds, he said.

Sigmund Adler, school board member in a Hartford suburb, promptly challenged Mr. Smith's attitude. "Diversion of public money to institutions over which you can exercise no control" and "whose fundamental tenet is division" would be shocking, Mr. Adler charged.

Need for day schools studied

In 1946 the United Lutheran Church convention ordered a study of the position the ULCA should take in regard to Christian day schools—usually called parochial schools. Responding to this request the Board of Parish Education found three such schools operating in the ULCA, suggested that the ULCA should not commit itself to a parochial school program but should encourage establishment of Christian kindergartens.

Last week Dr. S. White Rhyne, executive secretary, reported to the Parish Edu-

cation Board the results of a further survey made last year. A total of 92 Christian kindergartens were reported by ULCA parishes, a gain of 90 since 1946. More than 300 other pastors reported that they were contemplating organization of such a unit.

Christian day schools were reported in operation in 16 parishes, with 182 others in prospect.

Responses from more than 2,000 pastors showed 25.7 per cent favoring active promotion of day schools by the ULCA and 35.2 per cent favoring assistance to congregations wishing to establish such schools. Only 9.7 per cent thought establishment of Christian day schools should be discouraged.

Church should assist

"The public school is the basic institution for general education in our society" and sentiment throughout the church favors it, the Board of Parish Education will report to the ULCA convention in October. When local conditions make establishment of Christian day schools advisable, the church should through the Parish Education Board provide counsel and guidance for congregations, the report adds. The board would not offer financial assistance, but would help congregations to survey needs and to plan and operate schools.

Active promotion should continue for Christian kindergartens, the board will recommend, in line with emphasis on a complete program of parish education that includes Sunday, weekday, vacation schools and adult classes.

ELC approves merger plan

With the biggest hurdle out of the way after delegates voted by a surprising 1,434-685 margin to apply immediately for membership in the World Council of Churches, the Evangelical Lutheran Church convention at Minneapolis faced its major decision—commitment to the proposed union with the American and United Evangelical Lutheran churches. "A vote that will lead to the death of the

"LUTHER" FILM DRAWS RECORD CROWDS IN VIRGIN ISLANDS

At 10:30 P.M. crowd still waited to get into theater in St. Thomas. Three earlier showings were jammed. Roman Catholic pressure had prevented previous showing.

ELC cannot be done lightly," ELC President Fredrik A. Schiotz reminded the delegates.

The result became obvious as delegates approved unanimously one after another of the fourteen proposed articles of union. Decisive vote on union was carried overwhelmingly, 1,317-129.

Two reservations cropped up in "suggestions" made to the Joint Union Committee. By a voice vote, "strong dissatisfaction" was expressed with the proposed name for the merged church—"The American Lutheran Church." Preference was expressed for either "The Evangelical Lutheran Church" or "United Evangelical Lutheran Church."

The ELC also decided to ask that conventions of the new church body include every pastor and a lay delegate from each congregation. Present plans call for about 1,000 delegates, half clergy and half lay, elected on a geographical basis. The ELC proposal would create a convention of more than 8,000 delegates.

Record budget voted

Altered budget structure to conform to the plan recommended for the new church which is scheduled to come into being in 1960 was adopted by the ELC convention. Total budget for each of the next two years will be $6.1 millions, an increase of $1.7 million over the present quotas. More than $1 million of this will go to reduce ELC college debts.

Delegates also decided to discontinue publication of the ELC's 100-year-old Norwegian language paper, *Lutheraneren.* Circulation had dropped to 1,222 this year. "The generation which it served is approaching the end of its era in the history of the church," the board of publication reported. Final issue will be on Aug. 1. Chief periodical of the church is the weekly *Lutheran Herald.*

Suomi to explore two mergers

Delegates to the annual meeting of the Finnish Suomi Synod at Ashtabula, Ohio, last month decided to leave no stone unturned in efforts to achieve "broader Lutheran union."

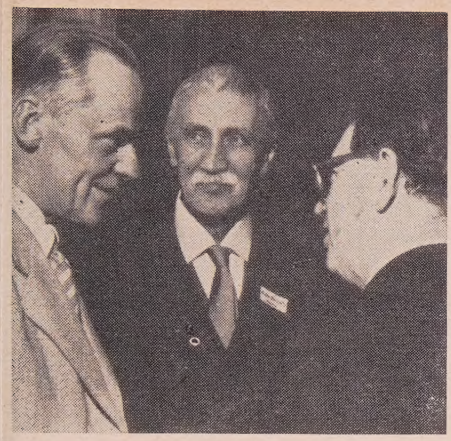
The 33,000-member group set up a Commission on Intersynodical Affairs. It accepted an invitation from the Augustana and United Lutheran churches to "join them in discussions and negotiations with a view toward merger of all Lutheran church bodies in the United States." It also authorized negotiations with the ELC-ALC-UELC bodies which are planning to unite in 1960. Suomi had "several times" been invited to join the latter coalition and had been "definitely assured that it will be welcome," delegates were told.

The commission is to investigate both possible courses and to report next year so the synod can decide "which merger invitation it will accept."

Missouri acts to ease tension

Efforts to ease tension between the Missouri Synod and other members of the Synodical Conference were made at Missouri's triennial convention in St. Paul last month. Wisconsin and Norwegian synods had objected to Missouri's approval of military chaplaincies and church-sponsored Boy Scout troops as "unionistic" and had also opposed Missouri efforts to arrive at a doctrinal "Common Confession" with the American Lutheran Church.

The Common Confession was defended by Missouri spokesmen as "a sincere attempt to achieve unity of doctrine" and "a statement in harmony with the sacred Scriptures." But because the ALC is currently negotiating a merger with other Lutheran bodies, the Common Confession is not a "functioning" effort toward



PLAN WORLD COUNCIL MEETING

WCC General Secretary W. A. Visser 't Hooft chats at Geneva with Hungarian Reformed Bishop Albert Berecsky and Dr. Imre Kader. WCC's Central Committee, which Dr. Franklin Clark Fry heads, will meet at Galyateto near Budapest, Hungary, from July 28 to August 5.

pulpit and altar fellowship, delegates said.

The Missouri Synod also pledged not to enter discussions or negotiations with other Lutheran synods "without having informed the sister-synods of the Synodical Conference of our intentions and without having invited and urged them to join with us in these discussions."

Merger talks rejected

An invitation to join the Lutheran World Federation had been turned down with little opposition by the Missouri Synod convention after leaders spoke strongly against it. "Leave the door open to the Lutheran World Federation and you close the door to the Wisconsin Synod," warned the Rev. Ervin R. Lemke of Green Bay, Wisconsin. President John W. Behnken took the floor to speak against the LWF bid. "If we are in the federation our testimony will be choked," President Behnken told the convention.

Another nearly-unanimous vote spurned the invitation issued jointly by the Augustana and United Lutheran churches to discuss all-Lutheran merger. The synod expressed instead its willingness to meet with ULCA-Augustana representatives for doctrinal discussions "with a view to resolve our differences" and suggested that other Synodical Conference members be included "when such deliberations are proposed."

Mission, education increase asked

Goal of 135 new churches each year for the next ten was accepted by the Missouri Synod as its home mission aim. Increased church extension funds—$22 million was the estimate—and better use of "ministerial manpower" was seen needed to make this possible.

Placement of pastors was ordered studied by a special committee, in an effort "to conserve manpower by establishing a multiple parish arrangement wherever possible." To provide more adequate educational facilities for pastors and parochial school teachers, the synod's board of higher education was authorized to acquire college campus sites in southern California, the San Francisco Bay area, the Detroit-Toledo area, and in the Southeast.

Enrollment in the 1,331 parochial schools operated by Missouri Synod congregations was reported at 125,640. The system is the largest of any Protestant denomination.

"Our excellent system of Christian schools" has retarded interest in released-time weekday religious instruction, the board for parish education told delegates. It urged prompt expansion of weekday programs, estimating that 68 per cent of Missouri Synod children of elementary school age attended public schools.

Weekday education lag scored

Protestant churches are satisfied with doing too little in the field of weekday religious education, Dr. Paul H. Vieth of Yale told the first National Conference on Weekday Religious Education at Oberlin, Ohio, last week.

Although Protestants don't want religion taught in public schools, they are "not ready to support adequately religious teaching at the church's initiative and expense," Dr. Vieth said. Churches "try to get too much for too little," he charged.

Bradshaw Mintener, assistant secretary of the U.S. Department of Health, Education and Welfare, told the 350 delegates that "an hour or two of religious instruction on Sunday morning is not enough. Families should give them more. Since most families do not, the churches must supply the remainder" by stepping up their program of weekday teaching and making it effective, Mr. Mintener said.

Approximately 3 million school children in 45 states are now attending released or free-time weekday classes, the conference was told.

Christianity basic, Langsam says

World peace will become a reality only when the majority of people in all countries "sincerely apply the principles of Christianity in their relations with one another," Dr. Walter C. Langsam said in Florence, Italy, last week. The University of Cincinnati president, a prominent ULCA layman, addressed delegates from 54 countries attending the fifth international Congress for Peace and Christian Civilization.

"When the will of God and the will of man coincide, the result is progress," Dr. Langsam declared. "The whole concept of looking on other nations in terms of possible peace rather than inevitable war is the basic concept of the United Nations and a product of Christian thinking. Without a Christian base, codes of ethics resemble a house with its radiators still warm, but without a fire in the central furnace."

Christianity is the chief force compelling people to focus attention "on the question of how to live as well as the problem of how to make one's living. If people do not worship God, they invariably worship the state and this is the very antithesis of democracy," the American educator said.

UELC elects Larsen

A contest for the presidency of the United Evangelical Lutheran Church at its Cedar Falls, Iowa, convention last month resulted in the surprise election of the Rev. William Larsen, 47-year-old Minneapolis campus pastor. He defeated incumbent Dr. Hans Jersild, who had headed the UELC since 1950. Only three votes separated the two candidates on the first ballot. On the sixth ballot Mr. Larsen gained the needed two-thirds majority, polling 268 votes to 63 for Dr. Jersild.

Rev. William Larsen

Former pastor of Bethany Church in Boston, Mr. Larsen served as a Navy chaplain from 1943-46, since then has been student pastor at the University of Minnesota.

Approving the proposed merger with ELC and ALC by a 20-to-1 margin, UELC delegates took issue only with the proposed name of the new body. It should be called "United Evangelical Lutheran Church," they suggested.

Also in preparation for the merger, UELC delegates agreed to move their Trinity Seminary from Blair, Nebraska, and affiliate it with the ALC's Wartburg Seminary at Dubuque, Iowa. Dr. Theodore I. Jensen will join the Wartburg faculty and two UELC members will be named to the seminary's board of regents. The arrangement will go into effect September 1. Delegates had earlier voted down a proposal to move the seminary to Lincoln.

Protestants get rights in Italy

For three years the American-supported Church of Christ in Rome fought a running battle with Italian police. Every time the church put up a sign, the police took it down. Finally the Rev. Cline R. Paden, Texas evangelist who served as pastor, was jailed. He returned to the U.S. last fall when the Italian Foreign Ministry refused to extend his residence permit.

Last month Italy's new Constitutional Court ruled that the Mussolini-regime law requiring police permission before hanging up a sign or poster is unconstitutional. Italy's 1948 constitution provides that "everyone has the right to manifest his thought with words, in writing, or by any other means of propaganda," the court said.

A second ruling of the court held that Protestant services could not be considered "dangerous to public order and security or public morals." It freed the Rev. Giuseppe Pizzo, an Assemblies of God minister, who had been arrested when he defied a police order to leave the town of Alcamo, Sicily, where he had been holding religious services. As an Italian citizen, Mr. Pizzo had the right to go anywhere in Italy as long as he did not menace public health or security, the court ruled.

Summer, 1956

News of U.S. churches in midsummer 1956 reflected preoccupation with both the trivial and the tremendous.

Oklahoma evangelists stopped the sale of bay rum, turned their attention to halting distribution of a shaving lotion which they said contained 50 per cent alcohol and was being purchased more cheaply than bootleg whiskey in the dry-as-dust Sooner State.

South Carolina Methodists were concerned about a church advertisement that suggested, "Jesus saves! Worship Him in air-conditioned comfort." Said the *Methodist Advocate,* "Talk about confusion of values! Signs like these are terrifying in what they reveal concerning the unconscious secularization of the church . . ."

Colorado's attorney-general ruled that distribution of Gideon Bibles to school children violated both the Colorado and U.S. constitutions. In Congress, Rep. Michael A. Feighan of Ohio declared that he had received "shocking reports" about indecent and pornographic magazines being sold to American soldiers at post exchanges in Japan and Korea.

Delegates passed the hat at the Omaha convention of the Congregational Christian Church to finance a lawsuit against local American Legion Post No. 1. The Rev. A. Houston Gordon of Chicago, convention delegate and legionnaire, had allegedly been refused accommodations at its clubhouse although others had been admitted. Former Army Chaplain Gordon is a Negro. Omaha has a separate Legion post for Negroes.

WASHINGTON

By ROBERT VAN DEUSEN

HOME STRETCH

WITH ADJOURNMENT looming ahead, members of Congress find themselves in the typical dilemma of having more legislation pending than there is time to act on. As a result, many items which earlier in the session were considered urgent will die in committee as Congressmen and Senators leave for their home districts.

In an election year, there are sure to be charges and counter-charges why Congress didn't accomplish more. Democratic leaders will be accused of failing to support President Eisenhower's proposals for political reasons. They will answer that with more aggressive leadership from the White House and stronger support from Republican members of Congress, more of the President's program would have been enacted into law.

Box score

AS THIS IS WRITTEN, only 16 per cent of Eisenhower's legislative proposals have reached the White House for his signature. Two or three more major measures may be passed. It seems that the following will have been enacted as Congress adjourns:

1. *Farm bill.* After Eisenhower vetoed the first farm bill, a new one was passed which embodied most of his requests except permission to pay farmers this year for promised compliance with soil bank provisions next year.

2. *Foreign aid.* The Senate, after a hard fight, will probably restore part of the $1 billion cut in military aid passed by the House.

3. *Expansion of Social Security.* Most of the few remaining loopholes in coverage will be closed, but payment of benefits to the disabled and lowering of eligibility age for women to 62 are doubtful.

4. *Highway construction.* The biggest public works program in U.S. history, costing at least $50 billion in the next 13 years, will link major cities by a network of superhighways.

5. *Housing.* The public housing program will probably be continued for two years, at 35,000 or more units per year.

OTHER MAJOR MEASURES which are doubtful of being passed are:

1. *School aid.* In spite of the mounting need for more classrooms, this important bill may be sidetracked over the issue of racial segregation. It provides a program costing $1.6 billion in federal grants to states over four years.

2. *Civil rights.* Backed by the Justice Department, the bill to strengthen civil rights was bottled up in the House Rules Committee by Southern opposition.

3. *Immigration and refugees.* Change of the basic immigration law is dead for this session, and hopes for modification and extension of the refugee program are fading rapidly.

4. *Labor relations.* Moderate changes in the Taft-Hartley Act proposed by the Labor Department have been shunted to the sidelines.

5. *Postal rate increase.* An effort to reduce the annual deficit of the Post Office Department by raising first-class rates could not survive the prospect of election-year unpopularity.

6. *Hawaiian statehood.* With or without Alaska, Hawaii will have to shelve until the new Congress its hope of becoming the 49th state.

BATTLE OF THE CRADLE

NOT MANY YEARS AGO some persons were fearful that the French-Canadians would eventually dominate Canada. The reason: Quebec's unusually high birthrate and large families. Protestant churches were becoming jittery over increasing Catholic influence because of growing Catholic population. Especially along the Quebec-Ontario border there was much uneasiness as French-Canadians continued to multiply and migrate westward.

But today the advantage in the so-called "Battle of the Cradle" has swung the other way. The predictions of twenty years ago that Quebec, because of its higher birthrate, would outstrip Ontario as the Dominion's most populous province are no longer heard.

WHAT HAS HAPPENED is this: Quebec's birthrate has increased only moderately over the past decade and a half; Ontario's has surged ahead. All through the 1930's and up to and including 1952, births in Quebec exceeded those in Ontario. During the last three years this situation has been reversed. Births in Ontario have exceeded those in Quebec. Although the birthrate in Quebec is still slightly higher —about 29 per thousand as against 27— the gap has been narrowing.

In sixteen years, Ontario's rise has been phenomenal—from 17.3 per thousand in 1939 to 27.1 in 1955, the highest in the province's history. In that period the annual number of births has more than doubled—from 64,000 to over 140,000. And the 1956 rate is going still higher.

Ontario now has a population of 5,300,000, and is expected to pass the 6 million mark in the early 1960's. Back in the 1930's, the population was growing at a rate of 35,000 to 40,000 annually. In recent years it has been increasing by 150,000. Rate of increase has been nearly 3 per cent. This is higher than that for the rest of Canada, and almost double the rate of increase in the United States.

A HIGH IMMIGRATION as well as the birthrate has contributed to the increase. In the past ten years 636,000 immigrants —52 per cent of all those coming to Canada—have settled in Ontario.

In common with Ontario and Quebec the birthrate for the whole of Canada has also risen. It now stands at 28.7—the highest among the so-called "developed" nations, that is, those with a high rate of literacy and industrialization. It topped the U.S. (24.9) and New Zealand (24.7) and was even a fraction above India.

Since the census of 1881, the size of the Canadian family had been dropping steadily. In that year the average one-family household contained 5.3 persons. At the most recent census, in 1951, the figure was down to four.

But the 1951 figure was deceptive, since it reflected a large number of post-war marriages that had not yet produced children when the census was taken— and for census purposes a "family" comprises a couple with or without children. In terms of families that actually included children, the downward trend of seventy years had turned upward after 1948.

Probably the most sensitive gauge of the number of children in the family is the government's family allowance for every child from birth to sixteenth birthday. The records show that in 1948 every hundred families with children had 224. Thereafter the climb is continuous year by year to 237 children per hundred families in Canada in 1955.

—NORMAN BERNER

ORGANISTS IN SPORT SHIRTS

We see our church musicians in impressive vestments on Sunday mornings. When they're at summer camp they relax like other people. But they talk about music all day and nearly all night

EACH YEAR for two weeks, Buxtehude and "quilisma" become household words at the Ministerium of Pennsylvania camp at Shawnee-on-Delaware.

Daily from 6 A.M. to as late as 3 A.M., there are interminable concerts in the camp barn.

In the class sessions, choirmasters and organists wearing loud sports shirts and other informal attire give serious attention to the place of music in worshiping God.

Teachers of world renown are on hand to demonstrate their ability and to impart their knowledge. Some of them have fascinating backgrounds. One, for example, was an organ pupil of Dr. Albert Schweitzer. In fact, he lived in his home for six weeks. Another organist-teacher at the camp, fighting the Russians in World War II, suffered a hand injury that normally should have ended a career at the console —but it didn't.

THIS IS THE Pocono Church Music Institute, which celebrates its tenth anniversary at its session July 30-Aug. 10. Advance reservations indicate a record attendance.

The institute was established by the Ministerium of Pennsylvania as an experiment. That it has become a success is shown by the fact that hundreds of musicians from 24 states, the District of Columbia, and Canada have come to the institute in the past decade. Many are annual repeaters.

Dr. Paul Ensrud, professor of church music at St. Olaf College, Northfield, Minnesota, has been dean of the institute since its establishment. When it started, he was minister of music at St. John's Church, Allentown, Pennsylvania.

Professor Ludwig Lenel of Muhlenberg College, Allentown, who teaches choral repertoire and church cantatas, has been at eight of the 10 annual camps.

THESE ARE THE PUPILS . . .

. . . AND THESE ARE THE PROFESSORS (Dr. Ensrud at right)

It is Professor Lenel who spent six weeks in the home of Dr. Schweitzer at Guensbach (Alsace) in the fall of 1932. He had daily lessons on the village church's organ which the noted missionary-philosopher-musician himself had designed.

He recalls that on one Sunday Dr. Schweitzer, in his kindness, would substitute for the regular church organist to give him a free day, and, on the other Sunday, would substitute for the minister. The Sunday when Dr. Schweitzer preached, Ludwig Lenel played the organ.

Professor Lenel also took trips with Dr. Schweitzer as an assistant—one through South Germany where he gave organ recitals in Ulm, Augsburg, and Munich, and one through Switzerland.

"As he did not use many pistons for registrational changes, he had two assistants on both sides of the console who added or withdrew stops which were carefully written into the music with a blue and red pencil," Lenel recalls.

"This meant a new plan for each recital according to the size and resources of the organ."

Because of the "warm human relationship," the weeks with Schweitzer were unforgettable, says Lenel. They were without the fanfare of constant interruptions by curiosity seekers who want to see the famous man whenever he returns to Europe.

Another veteran of eight institute sessions is Dr. Ulrich S. Leupold of Waterloo College and Theological Seminary in Canada, who will lead the school in the study of liturgy.

Back for the third year will be Dr. William E. Reese of Haverford College who will have charge of the choral clinic and devote some time to conducting.

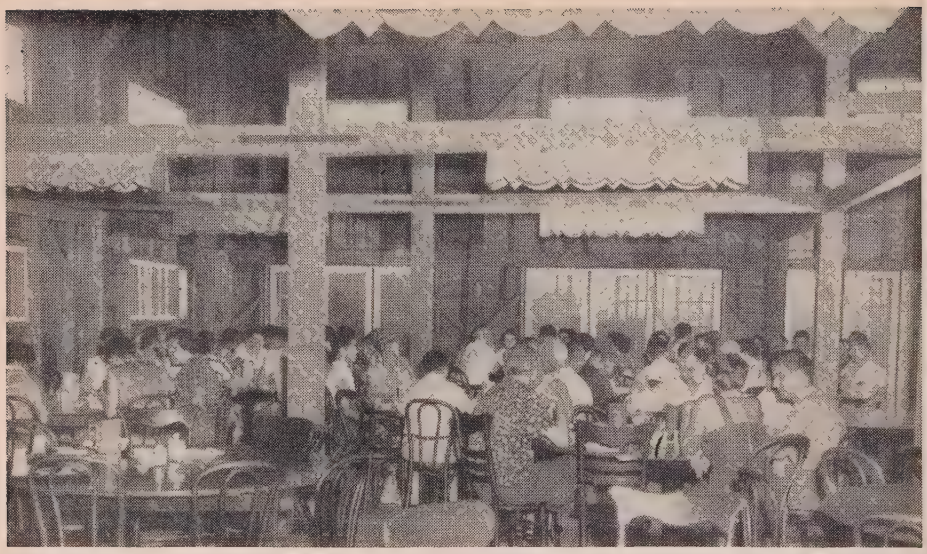
Returning for the second year to have charge of the organ workshop will be one of the world's great organists, Dr. Heinrich Fleischer, organist of Rockefeller Chapel at the University of Chicago and a teacher at Valparaiso University.

During World War II, he was seriously wounded fighting in the German army and later was taken prisoner by the Russians. For a while he thought the hand injury he had suffered would end his career. But with energy he succeeded in overcoming the handicap and now plays even better than before his mishap.

According to Dr. Ensrud, courses at the institute are designed to improve the caliber of music sung and played in local churches. The emphasis is on music as

---

By WILLMAR L. THORKELSON
Staff writer, "The Minneapolis Star"



An old barn was converted into a comfortable dining-room and meeting-place at Camp Ministerium, near Delaware Water Gap, Pennsylvania. The Ministerium music school is one among a half-dozen organized by Lutherans in the United States in recent years.

a means toward effective worship—not as entertainment.

The institute also stresses this point: that congregational participation is essential in a good church music program. Worship is also given a central position in the work of the institute itself. Students take part in daily morning and evening services—some of them in the camp's outdoor chapel.

The camp has large music displays and throughout the year faculty members receive letters from camp students asking advice and counsel in questions of musical literature and other topics.

(In case you are wondering about those "household" words mentioned at the beginning of this article, Buxtehude is a composer of organ music and "quilisma" is a choral term.)

A RECENT STUDY of Thanksgiving proclamations disclosed an interesting fact. The further back one went the more the sentiment expressed was humble gratitude that God in His infinite mercy had vouchsafed these blessings to our undeserving people. The more recent ones, however, struck the note of congratulating the Deity for His wisdom in allying Himself with such enterprising and successful people as we Americans.

—WILLIAM J. WOLF in *Man's Knowledge of God* (Doubleday)

HOW CAN YOU COMPETE WITH THE GOD OF GOOD LUCK?

This is the shrine the Japanese built after the war for worship of the God of Fortune. Recently 130,000 people were there for a big festival. Chief sports that day were drinking and gambling

"NEARLY 20,000 PEOPLE pushed and fought their way into Memorial Hall—to hear fiery American evangelist Billy Graham," the Asahi morning paper had said. "Jammed to the rafters in three tiers of balconies and kneeling, sitting and standing on the ground floor," the writer attempted to describe the throng "—while police squads fought to keep the doors shut against thousands more who stood outside and listened to loud speakers."

To those of us who lived too far away to attend these meetings in Osaka and Toyko, the writer's description of the clothes the audience wore served to tell us the class of people attracted to the Billy Graham type of evangelism: "—elderly Japanese men and women, many wearing kimono, serious young university students dressed in stiff black suits, and high school girls with their hair in long pony tails."

"This is encouraging," I said to myself, as I hurried to catch the ten o'clock train to Kumamoto. The streetcar was crowded, but I scarcely noticed the inconvenience for my heart was crowded with joy and thanksgiving that at last the Japanese were turning listening ears to the gospel.

AS I ENTERED the railway station I was brought up sharp by the change in appearance of the usually quiet little place. One must decide at the door where he would buy his ticket and from which gate he would catch his train, for heavy beams divided the passageways from entrance to exit gate. Then I remembered that a man in the street had said the bank was closed because it was "Kokuzo Omatsure," a festival for Arao's God of Fortune.

By MAUD POWLAS
United Lutheran Church missionary to Japan

While I stood gaping at all those heavy poles, wondering what connection there could be between them and the day's festival, the uptrain from Kagoshima and Kumamoto came in. Not since the hectic days just after the war had I seen so many people on one train. Many of them had stood up four and even six hours in order to attend this festival.

Tired and half-dazed, they came lumbering down the broad stairway from the overhead passageway, ten abreast, like wild animals escaping from a cage. Even for this morning rush, I could see the wisdom of those dividing poles. By evening, when half of the crowd returned drunk—drinking and eating make up most of the program for these religious festivals—such barricades would be necessary to protect life.

"What's their rush?" I asked the station master as he stood on guard over the few outgoing passengers.

"Those who reach the shrine first," he laughed, "are supposed to get the most luck."

WHEN THE DOWN TRAIN from Moji and Hakata pulled in, Billy Graham's "20,000 people" began to sink into insignificance. And before evening came, 130,000 people from all over the island of Kyushu had come to seek a fortune from an idol named Kokuzo.

Before the war, Kokuzo was the god of fishermen only. But his shrine was destroyed by bombing. Last year a new shrine, 16 x 18 x 21 feet, was built of finely polished and carved wood with pure gold ornaments, at a cost to the worshipers of $12,000. Now he is widely reputed to be able to select the right life partner for marriage, to protect from all kinds of accidents and from failure in business, to heal the sick and rejuvenate the aged.

There were no "stiff black suits and long pony tails" among the crowd that unloaded from that long train. These were the grown-up boys and girls who, through poverty or lack of ability, had been deprived of even high school education. They were the sick and the aged seeking health, the little businessmen and the manual laborers, with a day off, come on a very serious errand.

THEY WOULD CLIMB the little mountain upon which the shrine stands, pitch in their mites until the floor around Kokuzo's invisible feet—no one is permitted to look upon the image—is piled high with coins and small paper bills.

Then they would clap their hands three times and bow their heads in a ten- or twenty-second prayer. Their brief worship ended, each would buy a three-cent charm which might read "You're too young to get married," but more likely "This is your lucky year." Whereupon the recipient will reach in and borrow a goodluck coin from the wealth piled in the loggia of the shrine.

This he mixes with his own money. If he doesn't gamble it and his own hard-earned savings at the horse races which the city government has quietly set up nearby to cash in on the simple-mindedness of Kokuzo's guests, he will take it back home and carefully invest it in his little business. If it brings him the promised luck, next year he will double the amount and bring it to lay at his god's feet. If his business grows worse, he need not repay the money.

But luck or no luck, that debt will likely be paid. "If I should fail in gratitude," one believer said to me, "the god would surely punish me." (The Japanese do not share with us a belief in absolute values which we inherited in our Christian culture. Root words for "good" and

HERE ARE THE JAPANESE, HOPING FOR A PROMISE OF GOOD LUCK

Money is tossed on the floor at the god's feet

"evil" are not to be found in their language. Ingratitude or disloyalty is perhaps their nearest concept of what we Christians call sin.) Fear of punishment for disloyalty will surely bring back every coin taken away, though Kokuzo's unseeing eyes are the only ones that witness the borrowing.

"The serious young university student" up in Tokyo and Osaka may have come to think of these idols as superstitions, but not so down in the country districts. Idolatry is still here to be reckoned with. And a young son, when he comes from the university, must reckon with it and try to fit himself back into the old ruts, never showing by deed that he has outgrown these superstitions. Family god-shelves with all of their accompanying superstitions, together with ceremonial drinking of rice-wine at weddings, funerals, and special community gatherings, are deep-seated. No amount of education seems to be able to defy them.

To these traditions can be credited much of the defeat of the Christian church in Japan. A Presbyterian pastor lamented, "I baptize thirty people every year. Yet at the end of the year I still have only seventy active members."

YESTERDAY, as I returned from Beppu, nine men with distinctly city airs boarded the train at a hot-springs resort. Presently one of them came to my seat and said, "I'm a little drunk but I want to talk to you." For forty-five years he had been an active Christian, he said. "But when I became president of the Fukuoka bank," he defended himself, "my position required me to give *'sake'* parties and sometimes have *'geisha.'* My pastor said that sort of life disqualified me for a church office and as Sunday school superintendent. So I have not been back to church for four years."

Two quarts of beer that morning, however, had not slaked his thirst for God. Without God he is lonely. Yet he wants a God who will sanction the required alcoholic conventions of Japanese businessmen. His next step will likely be a return to his native gods. Idolatry and drinking stride hand-in-hand down this nation.

Several times I have attended non-Christian weddings. The marriage ceremony seems to consist of the bride and groom slapping their hands before the family god-shelf and drinking wine from each other's cups. A kitchen-full of neighbor women have worked for days preparing a feast for a couple of hundred guests. The feast is spread before the assembled guests and along with it hot rice-wine is served. Men and women alike pay little attention to the food set before them, but the first hour or two is spent drinking *"sake."* Each person must urge each of his friends to drink three sips of wine from the cup from which he himself has been drinking: a ceremony similar to Indian peace pipe.

WHEN I TAKE MY SEAT at the table, I turn my cup upside down as a sign that I am not going to drink and for no amount of urging will I turn my cup up to be filled with wine. While they drink I nibble at the food and talk to my neighbors. Their taunts that the Christian's God does not like "honorable *sake*" do not affect me. Even when some drunken boob gets up and parades the bottle of wine at my place around the room, inviting the guests to join him in drinking the "Jesus wine," I only feel sorry. When they get hilarious, I excuse myself and leave.

If the young Christian follows my example and refuses to drink with them, he is ostracized in the community and be-

comes a disgrace to his parents, for this drinking is a congratulatory part of the wedding ceremony. Anyone refusing to comply can never expect to become an intimate part of community life.

Many times I have had young Christians become strangely silent about their families after baptism. Loyalty to their parents usually prevents them from sharing with me the heartaches and the loneliness which most Christians must endure if they refuse to worship the family gods and to comply with the feudalistic practices of the community. In reality, these Christians become social martyrs.

Last week one of my Bible class students, a high-school teacher, came to tell me he had made his decision to follow Christ. But there was a question which troubled him very much: "How should I act in my home when I become a Christian?

"My father says the family religion is Buddhism," he explained. "Yet he goes to the temple only at New Year and in July for the Festival of the Dead. Every day he and my mother quarrel and sometimes he hits her with his big, farm hand. My younger brother sneers at me for reading my Bible. He says there is no God. He, too, strikes my mother, my younger sister, and sometimes he hits me. I have learned that these things are wrong. But how should I meet them as a Christian?"

Human wisdom is insufficient for the problems that face these modern martyrs. One can only look to that great Source of wisdom and ask, "How shall I answer them?"

Christians must be perfect, but how can they?

By REINHOLD NIEBUHR

Our Lord's teaching in the Sermon on the Mount contains the fateful words, "You, therefore, must be perfect, as your heavenly Father is perfect." These words have been fateful because they contain on the one hand the whole genius of the Christian interpretation of life. Man can be satisfied with no lesser standard than the ultimate one, the perfection of God. But they also have, through misunderstanding, become the source of grave misconceptions.

The chief of these errors is the belief that perfection means absolute purity, the kind of purity which is incompatible with responsibility. For responsibility, whether to our family, our nation, or our civilization involves a measure of guilt. We have proof of that moral dilemma in our present situation, when we must involve ourselves in the prospective guilt of a terrible atomic war in order to preserve the stalemate in atomic weapons upon which our security and the possible avoidance of war depends.

In the fateful days of the "interventionist" debate before the second world

war, many Christians used the words of Christ to express moral preference for an irresponsible neutrality over the guilt of involvement in war, though the war was necessary to prevent enslavement to tyranny.

Professor Torrey, who has attempted the reconstruction of the Aramaic words which Christ used, has come to the conclusion that "perfection" was not an Hebraic but a Greek word, that Christ was paraphrasing the Old Testament phrase: "Be ye therefore holy as I am holy," and that the exact words he used were an explication of the concept of "holiness" in terms of the New Testament concept of "love."

Professor Torrey therefore believes that Jesus must have used words which could be translated: "Let your love be all-inclusive, as God's love includes all." This explanation is in fact in perfect accord with the whole temper of the Sermon on the Mount. It gives us an ethical norm which is equally indeterminate as the concept of "perfection" but it includes, rather than excludes, responsibility for the neighbor.

Oddly enough the Jews have never had the same difficulty with the demand, "Be you therefore holy as I am holy." They have simply interpreted this demand as a demand for "righteousness," and righteousness includes justice. The New Testament demand for "perfection" on the other hand was usually interpreted as a demand for absolute purity, which excludes those responsibilities which are necessary to establish justice and to avoid tyranny.

Perhaps that is why Jews have by and large been more effective in the service of civic righteousness than Christians. That they have been so can be established by much evidence but it will come as a shock to many Christians who have the opinion that Jewish behavior is primarily characterized by shrewdness to the point of dishonesty in business dealings. This judgment, which may be accurate in regard to some Jews, cannot obscure the remarkable instinct for civic righteousness and justice among normative Jews which stands in contrast to the tendency toward irresponsibility among the most sensitive Christians.

Our misunderstanding of the paradoxical relation between love and responsibility is amply proved by the shock which many modern Christians feel about Luther's words, "Sin bravely if also you have brave faith." This sin he is talking about is the sin which is an inevitable concomitant of a responsible attitude toward the sphere of political order, where we cannot be absolutely pure and yet responsible.

It is dangerous to try to make the Gospel attractive by showmanship. It tends to make the preacher too much the center of attention, and to make the effectiveness of the Gospel depend upon his acrobatics. Sometimes it even tends to make the preacher think of himself as God. Being the center of attention in the pulpit and the parish frequently makes a man think of himself more highly than he ought to think.

—From *Speaking in the Church* by John E. Lantz (Macmillan)

IN THE BEGINNING—GOD

By BETTY LAWRENCE

Planting a garden, baking bread, and going on a journey are all enterprises which are of concern to our Father

"IN GOTTES NAMEN fangen wir an." I repeat that German phrase often. My mother said it before me, and her mother before her. They are my family's favorite "words to live by." Translated they mean: In God's name we begin.

There is no question that one can live by the English phrasing, but my family holds fast to the easy running rhythm of the German words. Anyway, it's our link with grandmother and great-grandmother, too!

My family walks under ladders whistling. We open all our wet umbrellas and dry them sensibly in the house. Three on a match, 13 at the table, either side of the bed is the right side; that's us. But we wouldn't dream of starting an auto trip without first saying, "In God's name we begin." It's our invitation to God to join us, and a very good idea—considering the horror aspect of today's highways.

THERE'S NO HIDDEN meaning in my family's words-to-live-by. It's right there in the open: in God's name we begin!

When I was small, in those days before bread was ready-sliced-untouched-by-human-hands, but not nearly as good as the kind mother made, I remember that she always cut into a new loaf the sign of the cross. With each new loaf she placed on the bread board, she first scored two swift, sure strokes into the firm, golden brown top. Suddenly, it became important that a question be asked.

"Mother, why do you do that?" No one else we knew cut a thin, hairline cross into fresh bread. Why did she?

"WHEN I WAS a little girl on the farm in Austria," she answered slowly and seriously, "we could not always be sure that tomorrow there would be another loaf of bread. Not even the city people in Vienna were sure of their food, as you children are sure today. When we said *'Vater unser,'* we didn't rattle off the words thanking him for our daily bread while our minds were on something else.

We thanked him from the bottom of our hearts, meaning every word."

"But you still didn't say why you cut the cross into the bread, Mom," we prodded impatiently.

A NEW SCIENTIFIC AGE was creeping into our minds. We were being steered away from the mystical. We were being taught that people just don't waste energy and knife edges making unnecessary cutting motions.

Of what use is a cross cut into a loaf of bread? Other grownups picked up a new loaf, and immediately cut down and across the bread, slice after slice. I remember, too, how important that daily chore was! It was said that unless a girl could cut straight, even slices she would surely never catch a husband! Mother not only cut even slices, she first cut the sign of the cross into the loaf. Why?

Mother screwed up her face thinking. Her mother had always done it, and her grandmother, when she was yet alive, had never cut into a new loaf without first thinking of God.

"WELL," SAID Mother slowly, "when I started to make the dough," she brightened visibly as it unfolded in her mind, "you remember that I said, *'In Gottes Namen fangen wir an.'* I wanted the yeast to do its work well. I wanted the bread to come from the oven filled with health-giving life.

"Now that the bread is good, and ready to eat, I want to thank God. Not only for the bread which is so necessary to us, but also for everything else that he has given us. He gave us his only Son, and that is more important than bread. So, first I tell God that I have not forgotten that he sent his only Son into the world to save us from our sin. The cross is Jesus' mark."

"I guess you've done it so often, Mom, you don't stop to really think about it each time," said our serious Richard.

"Oh, but in the back of my mind I know," answered Mother quickly. "Why should I not thank God separately for each loaf of bread. It keeps God with me every day. I do not like this new-fangled notion of thinking of God only on Sunday morning in church."

WE WERE SHOCKED. "Mom, you know we say our bedtime prayers *every* day! And we *always* say grace."

Mother wasn't impressed. "Everything we do should start with God," she said sternly. "Everything."

She meant everything.

My neighbors would look askance if before I planted radishes I would first say, "In God's name, we begin." But mother did. She reasoned that God had sent both the radish seed and her, and this was no time to be leaving him out of the picture.

Her small patch of city garden was the pride of the neighborhood. In Austria she had gone out to the fields early in the morning and worked all day with the long-tilled soil, "helping" God with growth. Here, in this new country, there was all the more reason God needed help. Dirt mixed with city soot, cinders and stones. No need to shoulder the extra burden on God!

God was a spirit. Who knows that he has shoulders? questioned Mother wryly. Mother was the one who had been given a strong back and wide shoulders. She was the one who needed garden greens, and so she worked, fertilized, and harvested. She started with God to let him in on what she was doing. And when the crisp greens and red radishes lay on the kitchen table she thanked him for his bounty.

Words to live by, come down to me by

way of a simple, peasant custom. If I live by them, I can't possibly leave God behind when I leave the church on Sunday mornings. If I repeat them as I start to study my Sunday school lesson, I'll erase from my mind the latest neighborhood ruckus and turn it to things spiritual.

And should I carelessly begin a venture God wouldn't approve of, I'll be instantly reminded when I automatically begin in his name. He wouldn't care to accompany me, and without him I won't go!

DIAL 3-7641

A minute at the telephone brings a word of Scripture, a one-sentence prayer, and good advice to anyone in need

By WENDELL H. ARNOLD

In Rockford, Illinois, a few days ago, a busy executive came into his office a few minutes before nine. He hung up his coat and hat, went to his desk, and, instead of reaching for the pile of papers waiting for his attention, picked up his telephone and dialed 3-7641.

What he heard that morning was most unusual. He heard the voice of the Rev. Marvin Fritz of St. Paul's Lutheran Church saying, "Habit is like a cable. We weave a thread each day until the cable becomes so strong we cannot break it. Develop the habit of reading the Bible and thereby strengthening your faith. Lord Jesus, help me to form the good habits that honor thee. Amen."

The executive placed the phone receiver back in its place and reached for his stack of papers—with his guide line for the day established.

In the Wilgus sanitarium in Rockford an old woman dialed, as she does each morning, and heard the words of the scripture, "Fear thou not, for I am with thee, Be not dismayed for I am thy God." She smiled as she started her chores.

These are not unusual instances in the St. Paul's Church program, "Prayer For The Day." They are a few among many in this unusual bit of Christian witness which was begun in January.

The idea was a layman's. It was proposed by Dr. H. W. Seeber, president of St. Paul's congregation, and about twenty laymen voiced interest in helping get the project started.

The idea was to provide an opportunity for the businessman, the shut-in, the housewife, the professional man, in fact, everyone, to hear a few words of spiritual encouragement and a prayer at any time they desire. Pastor Fritz quickly gave his approval to the project and agreed to record the prayers and meditations each day.

Two telephone trunk lines were installed to begin with, and it was thought that might be more than enough. But from its launching, it has exceeded the wildest of dreams. From a beginning of 600 to 700 calls a day, the rate has climbed until now between 1,700 and 1,800 calls are recorded each day.

IT NOW APPEARS as though this will become a permanent community service. That it serves the whole community is indicated by the fact that the church has received calls from Roman Catholics and Jews as well as from members of all the Protestant churches, and from individuals who have no church membership.

Families have told Pastor Fritz that they use his meditation as a basis for family religious discussion periods.

Although 3-7641 can be dialed 24 hours a day, the busiest time is from 5:30 to 9 A.M. when people are looking for guide lines for the day. In fact, Pastor Fritz reports that at one nursing home rules have had to be set up regarding the use of the telephone so that each person may get to call "Prayer For The Day" in the morning.

That the program is more than just popular is indicated by the hundreds of letters and phone calls St. Paul's Church has received, expressing deep appreciation for the meditations and prayers.

"Who knows?" said the energetic pastor, "Maybe we'll have to install a fourth line before long."

Be Careful Who You Blame

If you form a prejudice about people who are different from you, all sorts of mistakes in judgment are likely to result

By HAZEL McCARTNEY

"SAY, BILL! Something's happened out here that's right up your alley. In Unit I out here on the ranch. Yep, the house across the road from us.

"Three of the summer teachers are living there, you know. When they came home this evening, they found somebody'd been in their house. Crawled in through the bathroom window—left the screen pulled out.

"A ten-dollar bill is missing from the pocketbook of one of 'em, and a watch, a wristwatch, and a few other things, are gone. Last week a railroad ticket to Denver disappeared. Other things have been tampered with. Yep, that's right. Unit I. Okay, Bill."

The manager of the 6,000-acre sugar-beet ranch in Colorado hung up the receiver and came back to his armchair by the fireplace.

"The police will be right out. Sure, such a thing ought to be reported. They're sharp, too. They know their onions. They'll probably find the culprit all right."

"How dreadful!" said his wife, wrink-

ling her forehead as her slender carmine-tipped fingers deftly slipped tiny loops of blue yarn on the long gleaming needles. "I'll never feel quite safe out here again. You didn't see anyone around their house this afternoon while they were gone, did you, Winky?"

Twelve-year-old Winky had listened with excitement. "No, not today, I guess. But I've seen Mexicans look the place over as they walked past. Saw one just the other day," he said eagerly, coming to sit at his father's feet. "Dad, there'd oughta be footprints 'cause it rained last night. And there'll be fingerprints, won't there? I wanna go over when the police come. Kin I, Dad?"

"DO YOU THINK a Mexican did it?" asked the frightened teacher, temporarily safe in the depths of a big chair and fascinated by a vision of a sly, swarthy man slinking through their rooms. "I know someone was in the house one night two weeks ago. I heard stealthy steps. They say Mexicans carry knives. Do you think a Mexican did it?"

"Well, I couldn't say, of course, but Mexicans sure are thieves and vandals. A year or so ago I had a load of small tools which I had the men unload in that little storehouse on the corner across the road from you. I didn't have a padlock for the door. Didn't even think of locking it. A few days later I went in to get something, and, by George! there wasn't a tool left, not a one. Mexicans, of course.

"Had a new shovel I'd bought for one of the men on the back of my car one day. I heard a noise a couple of blocks from home. I was talking to the fellow with me and didn't stop to investigate. When I got out of the car and missed it, I went right back for it. Couldn't have been five minutes since it'd fallen off. There wasn't a sign of it. I'd passed two cars of Mexicans. One of them had been as quick as that to pick it up. They'll steal anything you have around."

THE VISION of a sly, swarthy man slinking around the corners of the ranchhouse in the shadows of the great cottonwoods became more insistent in the teacher's mind. She could see his hunched shoulders, his dirty plaid shirt, his shock of oily black hair, his furtive eyes, his long brown fingers, the blade of his knife.

"It couldn't have been any of the Japanese boys from camp," she said, almost hopefully. She wasn't afraid of them. "They've been in the house many times for drinks when they've hiked out here."

"Couldn't say, of course. But we've lived here with Japs, men and boys, all around us working on this ranch for two years now, and we've never missed a thing we could blame them for taking. Not a thing."

A CAR STOPPED in the road in front of the ranchhouse. Winky heard it first.

"The police, I'll bet!" he shouted, jumping up. "I'm going over."

"I'd better go, too." The teacher stood up quickly, anxious for Winky's companionship crossing the muddy road under the half-dead cottonwoods. There was no moon that evening, she'd noticed. Looking up through the high branches, she hadn't seen even the glimmer of a star. The gushing brown waters of the irrigation ditch could be heard but not seen. "Thank you so much for reporting it, Mr. Duncan."

"Oh, that was nothing. Glad to do it," said the big man heartily. "Hope they get 'im!"

"I hope that you get the watch and the money back," said the wife. Then, as the veranda door closed behind Winky and the teacher, she said, "I wonder what's become of Walt! Wasn't he here

just a little while ago? He'll be sorry to have missed all this excitement. Where can he be?"

SEVEN-YEAR-OLD Walt had taken an eager, friendly interest in the three summer teachers ever since they had come. He was often with them. Winky was usually concerned about more important matters. Walt, of course, would be even more eager to help.

The police, two of them, listened, took careful notes, asked questions, searched the house, and went out to examine and measure the footprint—they could find only one. Winky missed no detail.

"They said the shoe's number six," he reported after they had gone. "That isn't very big. I wear bigger shoes than that myself. But some of them Mexicans got small feet. Well, I'd better go and tell Mom and Dad what they found. Think they'll get him? The police are pretty sharp. They know their onions."

"I know I won't sleep a minute tonight. He can get in any window even if we do lock the doors. It's too hot to close the windows, of course. We'd suffocate. I'll be seeing that sly Mexican all night long," Hazel said.

"Oh, I'm not afraid. He won't come when he knows we're home." Grace was sensible. "But I want that watch back. It wasn't mine to begin with. Lola left it with me because mine wasn't running and I couldn't get it fixed out here. Won't Walt be excited when he hears about this!"

A KNOCK STARTLED the three girls, and their door was pushed open quickly. The pretty mother from the big house across the road, looking disheveled and distressed but prettier than ever, shoved little Walter, blue eyes tear-stained and downcast, curly blond hair rumpled, into the room ahead of her. A flashlight was in her other hand.

"I've found the—the culprit." She couldn't make herself say "thief." "Here he is." The three astonished teachers sat mute. "What are you going to say, Walt?"

"I did it 'n' I'm sorry," he gulped. Grace put an arm around his shoulders. He hid his face against her and sobbed.

"I was getting him ready for bed after you'd gone when I saw a leather strap sticking out of his pocket. I said, 'What's this?' and pulled out—the watch. Here it is. He confessed everything then. The ticket he says he hid in the culvert under the bridge across the ditch. We've looked, but it isn't there now—just mud and water. But the other things are all in the billfold."

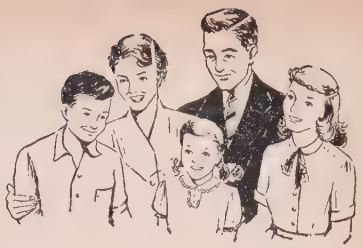
"But the billfold—I didn't have a billfold," Grace said.

"No, he says he found it—I hope he didn't take it from somebody else!—and it was to get something to put into it that he took things out of your purse. You run home now, Walter —"

THE LITTLE blue-eyed, long-lashed thief with the rumpled blond hair ran eagerly out of the ranchhouse, slamming the screen-door of the veranda behind him, as the swarthy Mexican, hunched shoulders, shock of oily black hair, furtive dark eyes, long brown fingers, and gleaming knife, went slinking out of the frightened teacher's imagination.

GOD HAS GIVEN US two hands—one to receive with and the other to give with. We are not cisterns made for hoarding; we are channels made for sharing.

—BILLY GRAHAM



PREPARATIONS

"How much longer," Dan demanded, "is that child going to stay in the bathroom?"

"That depends," I laughed, looking up from the repair job I was doing on a finger nail, "on which one is in there? If it's Pete, he'll be out as soon as he's cleaned up the spots that show. I had to send him back twice last time."

"Well, it's Karen. She's been in there since —" He looked at his watch, gave up trying to figure it out, and started picking out a tie.

"Better knock on the door. Claire says this is only the beginning. The only thing she's found is any help is setting the alarm clock."

"Let's just not talk about Claire and her charming daughter Marilyn for a few more days, if that's all right with you?" He held a red tie in one hand and a blue one in the other, scowling fiercely at both. "They still remind me of one perfectly good night's sleep shot to pieces."

"Mercy, Dan. The heat has certainly got you down! You're not going to hold a grudge over that silly Fourth of July party, are you?"

"I'm not going to hold a grudge, but it's easier not to hold a grudge if I don't think about the people I'm not holding a grudge against." He laughed at his own irritability and blew a kiss across the room. "O.K. So the heat's got me. If I knock on that bathroom door, I'll probably break it down. But I've got to get down to the church and see that those scouts have set up the chairs in the social room."

"I'll get Karen out of there if I have to go in and do her neck myself," I promised, screwing the cap on the nail polish. Hands in front of me, I waved my way to the hall and banged on the door with both elbows. "Unless you want the rest of your family to appear at the closing night of vacation school looking like the Joads, you'd better make way for some of the rest of us!" I called.

The door opened so quickly I almost fell over the threshold. "I was just coming," Karen said, with dignity. "And who are the Joads?"

"A helpless, ignorant and terribly dirty family you'll be reading about some day. Dan! Coast's clear."

"The description does fit Pete, doesn't it?" Karen beamed. "Where is the dear monster, by the way?"

"You sure think you're great, don't you?" Susie called from her room where she and Donna were dressing. "Talking so big and writing such mush!"

"Mush? What mush?" Karen's grownupness dropped from her like a towel after a bath. "Susie Melton! You didn't, you wouldn't! Besides, it's locked!"

"Of course, I didn't. It's locked all right. Anyhow, do you think I want to stay in the yard for a week, or no TV, or something? But if your diary isn't full of mush, why do you keep it locked?"

If we'd had more time to spare, I might have let them hash it out, but I thought

I'd better get some ruffled feelings settled before they carried over into the church school.

"She keeps it locked," I cut in, "because we are each entitled to some privacy. As a family we do and think a lot together. But each of us," and I smiled lovingly at both my daughters, "each of us is an important person by herself. Each of us has some thoughts and feelings we don't want to share with anyone except God, or maybe one other person."

Susie was still unconvinced, but habit is strong and when I put an arm around her, she couldn't help smiling back. At the same time, I'd helped Karen maintain her new dignity. I was so pleased I felt almost smug as I went back to put the finishing touches on my own dressing.

In spite of his late start, Dan was ready before I was. He hurried downstairs. Suddenly I heard his voice raised in wrath. "Haven't you even begun to dress, Peter Melton?"

"Well, good night! If I'm going to set up chairs, I don't want to be all dressed up, do I?"

"You're going to the church and you don't want to look like somebody from skid row, either!"

"We-ell, all right. I'll change."

"And make it snappy. I expect the other boys will be all through setting the chairs up."

I didn't enter into the discussion, but I kept a wary eye out to see that Pete was really doing as Dan instructed. "The shirt I just ironed this morning is in your closet," I called.

"Heck! Why put on a clean shirt just to be janitor?"

"Janitors need to look nice."

"It burns me! It really does. All along she won't know till the last day who's going to be announcer for the junior department! We shall all do our very best and she'll decide later! Then she picks Bill, just because he hasn't a part in the puppet play. He'll louse it up good and serve her right!"

By this time my patience was worn thin. How self-centered can children be? And how long should one smooth them over? I felt like lowering the boom. Then I remembered times when I've felt the same way about something.

God has been pretty patient with me. I could hold on to my temper a little while longer. "It would be nice, Pete, if we could all be stars, but every cast needs some good supporting players. Sometimes they even get an Oscar. But even if you don't, what you do tonight is pretty important to a number of people. Your dad and I want to see you putting on a good performance as a good sport, whether you happen to feel like it or not. In fact, the less you feel like it, the better we'll know your acting is."

"Oh, sure!" Then he grinned, "And now you're going to say God cares more about my doing something for him than getting a big part in the program."

"You took the words out of my mouth," I agreed, slapping him playfully. Then I put a hand on his shoulder and turned him toward me. "They're true, you know, even if you've heard them pretty often."

"I guess so," he shrugged away, but then he laughed. "I shall be a perfect little gentleman. Just watch me."

"I will!" It was a promise. "Ready in five minutes, girls? Hustle up, Pete!"

It took more than five minutes, but in seven or eight we were off. We looked the perfect picture of a happy Christian family. Only another mother could guess the preparation that went into making us look that way.

WORSHIP NOTEBOOK

I'VE JUST REREAD a fine little book, Edward T. Horn's *Altar and Pew*. I found myself marking passages which had escaped my attention when I first read it. One in particular caught my eye, and because it concerns a matter which has prompted many queries, I'd like to elaborate on it here.

Says Dr. Horn: "I am opposed to so-called 'worship centers' with their scaled-down altars, candlesticks, crosses, and lecterns. In a liturgical church like the Lutheran Church, the focal point of worship is the altar of the church. We do not localize God, but it is from the altar of the church that the Word is spoken and the Sacrament distributed. It is not just one of many altars in the parish, nor is it simply the most important one of a number—it is *the* altar."

THIS SORT OF THING isn't too happily received in many of our churches where a toy altar occupies every room of the Sunday school, not to mention the recreation room in the basement. Each of these junior-sized pieces is oftentimes as carefully arrayed as the altar in the church proper. Each has its cross, candlesticks, offering plates, vases for flowers, and frequently ornamented paraments. Some are elaborate and one finds rich wood carvings decorating altars in Sunday school rooms while in the sanctuary of the church *the* altar (as Dr. Horn calls it) is a dingy walnut box. In a few places a miniature pulpit, lectern, and communion rail complete the picture.

To set up all of the furniture of the church and the required paraphernalia leads to only one possible result: the services of the church will be "parroted." Candles are lighted with all of the solemnity of the acolyte. Parishes that would shrink from the term "high church" allow little boys and sometimes little girls to bow profoundly before these Sunday school altars. Child leaders mimic the position of the pastor, and when all is done, the children have been to church. "How cute," say well-meaning parents.

What is the effect of all this upon the child? If each age has its "church" at the Sunday school hour, why go to the services of the church? If the child sees his friends and associates "act" as pastor, what understanding will he have of the place of the pastor as his spiritual father? And if his "church" fulfills his obligation to worship God, what happens to the concept of the congregation *united* in its worship? If children are baptized, are they not members of the church and thus properly a part of the church at prayer?

ORIGINALLY THE TERM "altar" was used to designate a place of sacrifice. When taken over by the reformers it was meant to be the place of the Holy Communion, the holy table in every parish where the Sacrifice was commemorated. That is why Luther in his *Small Catechism* speaks of the Sacrament of the Altar. It helps to explain why, unlike the members of certain other denominations, Lutherans properly go to the altar, instead of remaining in their seats, to receive Holy Communion.

If you feel that what has been said thus far begins to make sense, please don't go tearing all of the so-called altars or worship centers out of your Sunday school.

For those who are engaged in preparing rooms of newly built educational buildings or who are planning such new buildings, seek advice from the Department of Church Architecture. Trained personnel will give you assistance in planning rooms which provide the proper atmosphere and still do not imitate the surroundings of the chancel.

To carry this all a step further, consider the possibility of placing good religious art throughout every room in the building. This will to a degree involve a matter of taste. There are a lot of paintings much better than Sallman's "Head of Christ" or Hofmann's "Christ in the Garden." A suitable variety of such paintings frequently rotated about the building is an admirable arrangement. One parish, I recall, has a copy of a famous crucifix in every room. This is no doubt more extreme than most congregations desire to go, but it is one solution.

THE MOST IMPORTANT step to take, of course, is to see that all ages get to the church. The church itself is the place of worship and what goes on in the hour preceding or following upon the Service is supposed to be a period of education. Isn't that why we call it Sunday school? I never cease to marvel at those persons who insist that in a little less than thirty minutes each Sunday morning a person can be fully instructed in the faith and practice of the church. And when the suggestion is made that the "opening and closing exercises" be reduced and more time be given to the lesson, there is a terrible outburst.

Worship belongs first of all in the church. The entire congregation, from tots to old age, should be present to hear God's Word and sing his praises. Perhaps if more attention were given to the worship life of our children, they would know more than the simple little ditties that form so much a part of their "Sunday school life."

A fresh approach is essential. The family ought to be able to attend worship together. Intelligent congregations will see that they are given that opportunity.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Debts and tithing

QUESTION: I am unmarried and live with my mother, a widow. I have been through several business ventures which did not succeed and left me with a number of debts. Two banks and two individuals are involved. One of the individuals is my mother who is forever after me for payments.

Since my businesses failed I have been working regularly and have been tithing. But it seems that my creditors all want their money at one time. Mother insists that I stop tithing and get my debts paid. This I have declined to do because I want to give liberally.

REPLY: It is an unpleasant job to pay for a dead horse, but your debts are real obligations. Don't allow these debts to drag on without some understanding with your creditors. Talk the whole matter over with them and try to arrive at some workable schedule of payments which over a period of time will bring you out even.

If you negotiate such an agreement and live up to it, you will gain the re-

spect of your creditors and they will not likely cause any unpleasantness for you. Or, if possible you may prefer to borrow from one source and pay off all debts now, and then work systematically to repay the one lender.

Your mother's advice seems sensible —scale down your giving, if necessary, until you are in the clear. Then you can readily resume the scale of giving which commends itself to you and to which you have been accustomed. Dealing fairly with men is just as important as giving liberally to Christian causes.

Annoying visitors

QUESTION: We have some very good friends who visit us occasionally and leave us with an upside-down house and depressed feelings. They usually come at meal times, and while I am busy preparing the meal their children get into drawers, closets, our children's toy chest.

When I announce that a meal is ready our children wash and come to the table to say their prayers. This seems to amuse the guests. Their manners are very crude, and their language in the presence of our children is embarrassing. On recent occasions my husband and I picked up after them constantly while they were here. They weren't embarrassed or insulted, but the parents still didn't correct their children. When we visit them, which is a rare thing, their house doesn't look bad.

Is there any way to make the visits of these people enjoyable to all without that usual "used as a doormat" feeling which we experience? We are building a new house and would like to make a good start there.

REPLY: Some people are ultra-fastidious about their housekeeping, and unduly critical about visiting friends and relatives, but your case seems well-founded. You and your husband should talk this problem over candidly with a view to changing the situation, arrive at a conclusion, and then work in full co-operation for the solution of the problem.

Parents of children with rowdy behavior sometimes do not see it for what it is, view it as "cute," seem to feel that every one should look upon it as they do, and fail to realize that the behavior may be disgusting to other people. They need to have the situation brought to their attention in some way.

Let your husband have a calm talk with the other man concerning the dilemma. The two can probably keep the whole conversation on an objective plane. He can explain how you are trying to operate your home and rear your children. He can ask the co-operation of the other family. If they are reasonable and want your good will they will see the justice of your viewpoint. If not—perhaps it will be just as well if you don't meet your friends quite so often.

Another procedure may be to return no visits at all over a considerable time —until it becomes obvious that something is wrong. That may scale down their visits, or bring the question out into the open.

Which is more important to you— maintaining the good will and visitation between the two families, or having the opportunity of running your home and bringing up your children according to your own understanding, convictions, and preferences? The relative importance of these two matters will help you decide to what extent silent tolerance or outspoken discussion may prevail.

Attack on Untruth

Epistle to the Skeptics. By David Wesley Soper. Association Press. 109 pages. $2.50.

The author, professor of religion at Beloit College, has interpreted Christian theology in light of his own autobiography, so that he has combined the objective with the subjective aspects of faith. His experience has carried him through three stages. He began his serious thinking about religion in the state of dogmatic conservatism. Retrospectively he calls this "pre-skeptical religion." Later he found himself accepting an equally dogmatic but opposite position in which he rejected Christian faith. This period he describes as "pre-skeptical irreligion." He has now attained to a synthesis and a reconstruction, where believing is combined with questioning, both of which Soper considers necessary to a valid religion.

Although addressed to the "skeptics" his presentation will probably be more appreciated by the seekers and the saved. The main theme of the book is one that Paul Tillich has also discussed, namely, that men are not only justified by faith. They are also made righteous by doubting that which is untrue. Soper by no means ignores divine grace. But within the operation of grace he believes that men are asked by God to be creatively free, rather than bound by absolutes which betray them.

At first glance a remark made early in the book is startling. The author states that "God is much more of an unbeliever than any atheist." What he means is that God is rejecting falsehood and requiring truth. Likewise humans are to reject man-made gods of race, class, nation, or creed. When men fail to be skeptical they allow bigotry, hypocrisy, and cruelty to cripple human life and enslave the human spirit.

College Park, Md. OTTO REIMHERR

Christianity in 16 Words

Christian Words and Christian Meanings. By John Burnaby. Harper. 160 pages. $2.50.

"It is both possible and obligatory for Christians at all times to know and to be ready to say what they mean by the words which have been, perhaps, irrevocably consecrated to Christian use."

Under this sense of responsibility, Dr. Burnaby quarries, analyzes, and places in their setting sixteen words without which the Christian faith could not be expressed. He discusses them in pairs: faith and knowledge, revelation and dogma, love and incarnation, sin and judgment, forgiveness and atonement, sacrifice and communion, grace and freedom, salvation and hope—stating their common meaning, their biblical and historical origin, and their Christian application.

To think of faith as "an act of service"; to be told that there is "a knowledge that no single person can know, because it is the process of mutual sharing"; to glimpse revelation as "knowledge by experience"; to perceive that "sacrifice is any and every action whereby we are brought to union with God in holy fellowship" (Augustine); to have "grace" set before us as "a personal relationship"; and to realize "that salvation is wholeness and health"—is to become aware of the wide range of man's thinking in his interpretation of the Christian Gospel.

One is jolted out of conservative complacency to read "there never was and never can be a 'theory' of the atonement that is worth the paper it is written on." At the same time a liberal finds little comfort in the author's insistence that "we do not escape from the fact which the doctrine of original sin expresses by revolt from the forms in which it has been expressed."

The chapter on grace and freedom is particularly well done and one cannot avoid wishing that the author's insights in other areas were equally strengthened by contemporary concerns. A fluctuation of intensity pervades the book and is particularly obvious

in a brilliant treatment of forgiveness followed by a relatively vague elucidation of the atonement. ROBERT D. HERSHEY
New York City

Existentialism

Subject and Object in Modern Theology. By James Brown. Macmillan. 214 pages. $3.75.

This book, the Croall Lectures at Edinburgh in 1953, seeks to explain the theological point of view which has developed since the beginning of the nineteenth century. The core of the problem, as the title suggests, is the subject-object relationship—a point of view expressed by Kierkegaard that "the passion of the infinite is precisely subjectivity, and thus subjectivity becomes truth." More than half the work deals with this Danish thinker and the rest has to do with Heidegger and existentialism, Martin Buber and his "I-Thou" theology, Karl Barth and the "subject is never object," and finally a concluding chapter.

Like all accounts of existentialism this work sees the start of the movement in Kierkegaard and does not see its beginnings in earlier traditions emerging from Boehme and the Protestant mystics.

Excellent as this book is, it ignores, as most accounts of modern theology do, the subjective element in most nonorthodox forms of Protestantism. Yet this work has the merit of surveying the most significant movement in modern theology, and that with excellence. JOHN J. STOUDT
Norristown, Pa.

Ingenious Exegesis

The Mark. By Maurice Nicoll. Thomas Nelson and Sons. 217 pages. $3.75.

This book is by a pioneer in psychological medicine. He spent a year at the Institute for the Harmonious Development of Man established at Fontainebleau by G. I. Gurdjieff.

His aim is to show the meaning of man's existence on the earth and to give us a greater understanding of the teachings of Christ so that man may not miss the mark but realize the meaning of his own existence. There are many interesting and not unimportant insights in the book, but his use of the Scriptures defies all ordinary rules of interpretation. His use of parables is ingenious, but usually miss the mark as far as true exegesis is concerned.

Albany, N. Y. MORRIS C. SKINNER

Layman's Theology

Beginnings in Theology. By Jack Finegan. Association Press. 244 pages. $3.

This book offers a discussion of theology for the layman. It covers traditional subjects under three headings—God, Christ, and the church.

Dr. Finegan is widely known as the author of *Light from the Ancient Past* and many other books. Needless to say, although he tries to present a broad view of Christian theology, his own background as a member of the Disciples of Christ comes through, especially in the chapter on "The Meaning of Baptism." HOWARD A. KUHNLE
Binghamton, N. Y.

It Will Be Your Duty. By Wilfred Bockelman. Wartburg Press. 74 pages. $1.

A member of a church council should gain much by thoughtful reading of this little, plain-spoken book. Either for individual reading, or for study during brief periods arranged by the council at its meetings, the five short chapters should be enlightening regarding the duties of councilmen. Emphasis is not on details of church management but on the spirit and motives of service in the congregation.

The Man and the Book Nobody Knows. By Bruce Barton. Bobbs Merrill. 325 pages. $3.50.

Two best-sellers of the 20's have been revised and combined. Mr. Barton is a well-known executive of one of the big advertising agencies, and used the ad copy writer's smooth technique to make the success story of Jesus easy and attractive.

BOOKS reviewed in these columns may be ordered from the United Lutheran Publication House, 1228 Spruce St., Phila. 7, Pa., or from any of the 10 ULPH branch stores.

WISCONSIN

Congregation of Two Thousand Dedicates Rebuilt Church Home

By GEORGE B. McCREARY

MADISON—Dedication of a rebuilt church marked progress in the development of St. Paul's congregation in Neenah. Organized in 1912 by Pastor William C. Stump, who developed 15 congregations of the Northwest Synod, St. Paul's has grown to a baptized membership of over 2,000 in a town of 12,500. Pastor is the Rev. Samuel H. Roth, his assistant the Rev. Arthur R. Tingley.

The congregation has given evidence of its missionary spirit by giving aid, and 114 of its confirmed members, to St. Timothy's in Menasha, the Rev. Franklin C. Heglund pastor, which was organized in 1945 and has now a baptized membership of over twelve hundred.

St. Paul's, Neenah: Interior

St. Paul's, Neenah: Entrance

St. Paul's will be scene of an anniversary celebration in August. The Theophilus B. Roth family will gather at the church to celebrate the 200th return of the day when their ancestor, the Rev. Johann Roth, came to America. Roth translated Luther's Small Catechism into the language of the Delaware Indians as part of his missionary work among the tribe.

LATVIAN LUTHERANS celebrated the fifth anniversary of the beginning of Latvian services in the Fond du Lac area. They gathered at Our Saviour's Church under the leadership of their pastor, the Rev. Valdemars Strautmanis. Our Saviour's pastor, the Rev. Bernard J. Stecker and Mrs. Stecker, who have done much to help Latvian refugees, were guests at a reception following the service. The offering was given to Lutheran World Action.

CORNERSTONE was laid by St. Paul's Church, Baraboo, in May. The congregation was organized in 1953, has shown

Pastors Henderson, Flaa, and Nelson at cornerstone ceremony for St. Paul's, Baraboo

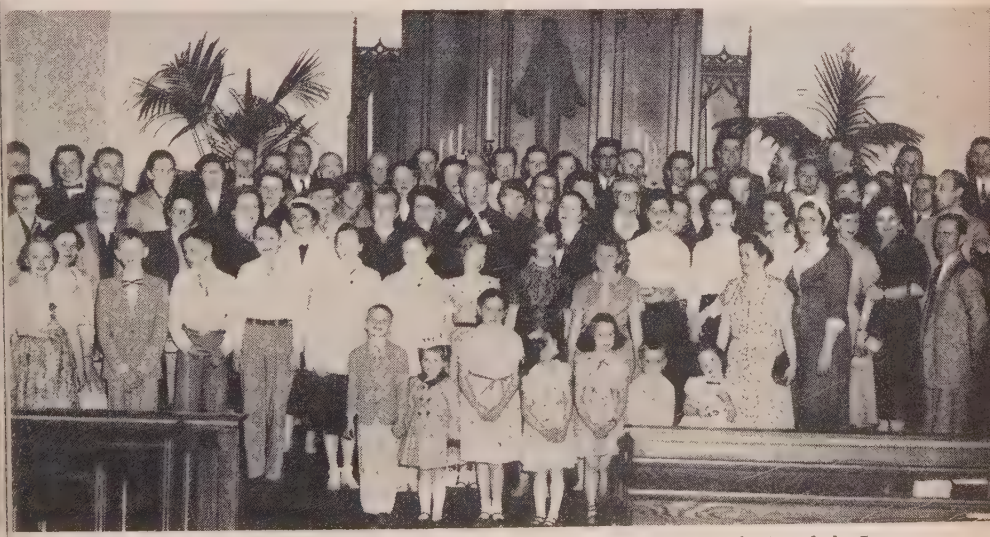
steady growth. Meeting place is a Seventh-day Adventist building until completion of the $65,000 parish education building this summer.

Taking part in the ceremony were Pastors John H. Schulz, Bethany Church, Wisconsin Dells; Richard M. Flaa, Bethel Church, Poynette; Waldemar H. Nelson, St. Stephen's Church, Monona Village; and Alan J. Henderson of St. Paul's.

FUNDS for a parish house are being raised by Atonement Church, Racine, the Rev. Jerome Miller pastor . . . Holy Trinity Church, La Crosse, observed the 20th anniversary of Pastor Harold N. Stoffel's coming to the parish. It was the fifth anniversary for Pastor Erling W. Rabe at St. John's Church, Oshkosh . . . William Poenichen, member of Luther Memorial Church, Madison, is the church's new full-time lay worker in the field of evangelism.

INSTALLED were Dr. Walter H. Beck at Faith Church, South Beloit, Ill.; Frederick W. Reinke as assistant pastor of Our Saviour's Church, Fond du Lac; Donald F. Wandersee as pastor of St. Paul's, Waterloo, and Holy Trinity, Marshall.

SISTER RUTH HOBBS, graduate of the Lutheran Deaconess Training School in Baltimore, is the new deaconess at St. Luke's Church, Waukesha. Pastor of the church is the Rev. L. Glenn Cloninger. Sister Ruth, who comes from Harlingen, Texas, will serve as director of religious education for the parish.



Latvian Lutherans with Pastor Strautmanis at Our Saviour's Church, Fond du Lac

Myrtle Beach and Greenville Missions Organized

By WYNNE C. BOLIEK

St. Philip's Church, Myrtle Beach, after organizational service

COLUMBIA—Ten states in the U.S. were represented among the 65 charter members of St. Philip's Church organized May 20 at Myrtle Beach. Six new members came from Germany. Forty-three were received from other Lutheran churches. Baptized membership is 98.

The Rev. William Wingard developed the mission He began his duties in November. Synod officials participating in the organizational service included Dr. Karl W. Kinard, president, and the Rev. J. Shelton Moose, synodical field worker.

The new parsonage has just been completed at a cost of $15,000, and lots valued at $10,000 have been given for buildings.

CHURCH OF OUR SAVIOUR was organized May 27 in Greenville. The congregation numbered 87 confirmed and 63 child members in the charter group. Work was begun Dec. 1 by the Rev. J. Marion Rhoden. The field had been surveyed earlier, property had been purchased.

Dr. Kinard and Pastor Moose took part in the organizational service. Five lots for the church were given by two members.

Trinity Church, Greenville, with a confirmed membership of 530, transferred 54 confirmed and 40 child members to the new congregation. Pastor of Trinity is Dr. Wynne C. Boliek.

THE ORDINATION SERVICE held in St. Paul's Church, Columbia, June 10, was for the largest group of young men in the South Carolina Synod in many years, a total of 10. The sermon was delivered by the Rev. D. M. Shull, of Newberry, father of one of the ordinands. The president of the synod conducted the ordination.

SOUTHERN SEMINARY held its first one-day commencement program on May 22, graduating 27 young men. Dr. John R. Brokhoff, of Charlotte, N. C., preached. Dr. Carl A. Honeycutt, of Columbia, president of the board, and Dr. John L. Yost, president of the seminary, conducted the service in Ebenezer Church, Columbia.

The seminary's women's auxiliary and

alumni association met the same day. Among speakers were Pastors N. D. Yount, Whitmire; Curtis K. Wise, Salisbury, N. C.; and George W. Lingle, Gastonia, N. C.

Mrs. Wynne C. Boliek, Greenville, was re-elected president of the auxiliary. The Rev. Raymond M. Bost, of Raleigh, N. C., was granted a $1,000 scholarship given by the Lutheran Brotherhood Life Insurance Co. of Minneapolis.

Another one-day commencement was that of Newberry College on June 3. The sermon at the morning service was preached by Dr. Charles E. Fritz, president of the Georgia-Alabama Synod. Dr. Donald S. Russell, president of South Carolina University, addressed the graduating class.

DEDICATION of the new church at Pomaria was led by Pastor Miles T. Cullum. Dr. Kinard and the Rev. E. K. Counts, a former pastor, preached.

REDEDICATION of the parsonage at Pelion parish coincided with the installation of Pastor Harold A. Wolff.

Cornerstone for Faith Church, West Columbia, was laid June 10. The Rev. J. Virgil Long is pastor.

The Rev. Tally Alksnis was installed as pastor of the Union Parish, Leesville, on June 17.

PLANS for the enlargement of the present church or a new building are under study at Church of the Incarnation, Columbia, the Rev. George E. Meetze pastor.

HOLY TRINITY mission, North Augusta (William B. Schaeffer, pastor), broke ground for the first unit of its air-conditioned church June 10.

ST. JOHN'S CHURCH, Beaufort, was dedicated June 17. The Rev. Heyward Epting, Charleston, preached. The Rev. J. Kenneth Webb, Summerville, president of the conference, participated. Pastor is the Rev. John L. Satterwhite.

Miss Charlsia Von Gunten assumed her duties as parish worker at St. Barnabas' Church, Charleston. She is a recent graduate of the University of Kansas with a degree in music and religious education. The Rev. Luther H. Jeffcoat is pastor.

St. Michael's Church, Greenville, plans to open a kindergarten in September. According to Pastor J. Milton Frick, about 60 could be accommodated in the school.

ORDINANDS of South Carolina Synod were (front row) Carroll L. Wessinger, George M. Rushe, Ralph I. Luman, Guerry A. Fulmer, Charles W. Easley; (second row) Harry Weber, George B. Shealy, Daniel M. Shull, Jr., Harry W. Johnson, Alfred W. Howell. Behind them are ministers participating in ordination service: Pastor Robert F. Shelby, Synod President Karl W. Kinard, Pastor Daniel M. Shull, Dr. Carl B. Caughman, synod secretary, and Pastor J. Shelton Moose.

SOUTH CAROLINA . . .

MEN AND WOMEN working to make the Lutheran Service Center in Charleston into a temporary home for military personnel looked back over five years of successful operations on May 29 and pledged their continued effort on its behalf.

The center is one of forty operated by the Lutheran Service Commission in the United States and overseas. Co-operating in the commission are the churches of the National Lutheran Council and the Lutheran Church—Missouri Synod. Charleston has had the largest attendance among all centers—over a quarter million men and women have visited it during the past five years.

Lutheran Service Center offers recreation, fellowship

Service pastor is the Rev. Maurice L. Swenson (Augustana Church). Eastern area director is the Rev. William Marwede (Missouri). Hostess is Mrs. W. F. Hiers, member of a United Lutheran church. The center affords recreational facilities where servicemen can spend off-duty hours in a Christian and homelike atmosphere.

Speaker for the fifth anniversary celebration was the Rev. Robert E. Lee (ULC), a former navy chaplain who is now pastor of Redeemer Church, Atlanta, Ga. He said that "an abiding faith in Christ" and "a sustaining love for home and family" are the things "that are being instilled and re-enforced in the hearts and minds of unnumbered servicemen and women" as a result of the home's program.

Marines with Mrs. Hiers and Pastors Marwede and Swenson at Charleston Center

ILLINOIS

Long-Range Planning Discussed For Parish Education Methods

By JOHN E. COOPERRIDER

CHICAGO—More than 40 leaders of parish education representing twelve midwestern synods met for a conference on parish education at Chicago Seminary in Maywood, June 19-20. The meeting was described by Dr. S. White Rhyne of the ULC Board of Parish Education as "our chance to plan for tomorrow."

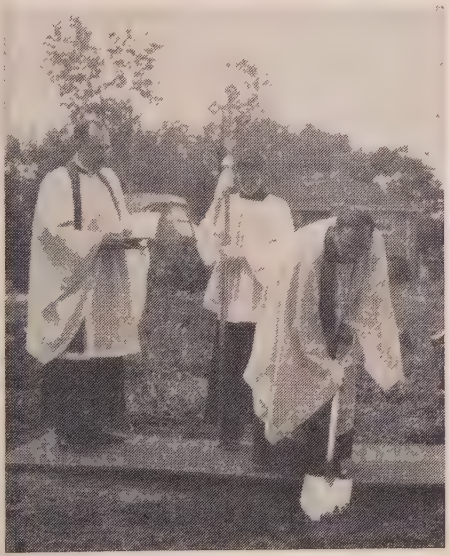
Speakers discussed phases of the theme, "Parish Education for the 60's"—what Sunday schools, age group programs, the curriculum, leadership education, and weekday

education should be like in the next decade.

Dr. Rhyne spoke of methods employed to arrive at a long-range program of parish education. He reported that eight National Lutheran Council bodies are now studying unified plans prepared by the Board of Parish Education.

"A long-range program," he said, "involves the development of objectives, a curriculum design, a plan of production for all phases of this design, and a plan for actually introducing the new program into congregations."

"The new curriculum will not begin to make its appearance until the late 60's," he predicted.



Groundbreaking for St. Timothy's, Skokie

ST. TIMOTHY'S CHURCH, Skokie, the Rev. Delno M. Sahs pastor, held a groundbreaking service for its new church, May 30. Pastor George Aigner of St. Paul's Church, Evanston, assisted. Cost of the new church will approximate $110,000.

Lightning struck Luther Memorial Church, Springfield, and caused extensive damage to tower, narthex, and the rear of the nave.

FOUR CONGREGATIONS recently purchased or built parsonages: Christ the King Church, Florissant, Mo., the Rev. Loy W. Cooperrider pastor; Gloria Dei Church, Northbrook, the Rev. James J. White pastor; St. John's Church, Bluffs, the Rev. Karl T. Kuskevics pastor; and Zion Church, Loogoote, the Rev. Thomas L. Auer pastor.

KENTUCKY-TENNESSEE

Presbyterian Camp Selected For Leadership School Site

By ROGER G. IMHOFF

LOUISVILLE—Synod's summer leadership school will have its third location this July. The ten-year-old school will be more of a camp this year than ever before.

Chairman Virgil L. Yohe, Franklin, Ky., announces the two-week school will be held at Cumberland Presbyterian Camp at Logansport, Ky.

First school was held at Methodist Lindsay-Wilson Junior College in 1946. Later the school met at Presbyterian Centre College, Danville, Ky.

Dean of the first division is Pastor Charles L. Mashek, Bellevue, Ky. Pastor Yohe is dean of the second week, starting July 29.

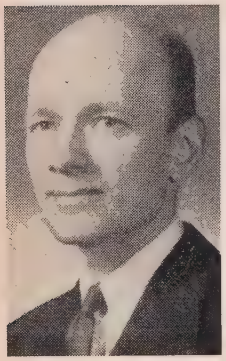
About 250 young people and adults usually attend the school. This year synod women are sponsoring a retreat between sessions—on Saturday and Sunday, July 28 and 29.

NEW OFFICERS of the Louisville Lutheran Ministerial Association are Pastor Herman Andres, Bethany Church, president, and Pastor Charles Irwin, Christ Church, secretary-treasurer.

Pastor Eugene Bollinger has moved to Salisbury, N. C., from St. Paul's Church, Shively, Ky.

CARAVANERS from the Luther League of America will come to Kentucky and Tennessee in July. A group of three Leaguers will speak at Trinity Church, Bellevue; Fenner Memorial Church, Louisville; and at synod's summer school. They are Karen Severns from San Francisco State College, Robert Noel from State College, Pa. high school, and Joan Sabo, Midland College, Fremont, Neb.

ONE MAN MISSING



THERE WERE 179 graduates of ten ULC theological seminaries listed in THE LUTHERAN of May 30. Somehow one name was omitted — Chicago Seminary's Robert A. Young.

Mr. Young, now pastor of Holy Trinity Church, New Castle, Ind., didn't say anything to THE LUTHERAN about being omitted. (It was the seminary president, Dr. Armin Weng, who noticed the error.) But if Mr. Young had stuck to the profession he was in before studying for the ministry, he might have been the first to complain. He was a public relations official in several large companies—Capehart-Farnsworth Corp. (electronics) and Allen Dairy Products.

That was from 1946 to 1954. Then Mr. Young decided that the ministry was really his calling. By carrying a heavy seminary schedule, including graduate courses in summer school, he completed his theological training in two years, while also serving as a parish assistant at Trinity Church, Fort Wayne, Ind. (Mr. Young's home church).

DEACONESS CALLED

JUST AS Pastor Young, who took the round-about way to the ministry, Sister Marian Maurer, parish deaconess and director of music at Grace Church, Richmond, Calif., had to wait eleven years until she could reach her goal of full-time service.

She was a stenographer, case worker, and secretary in the Washington, D. C., Bureau of Public Assistance before completing her training in the Baltimore Deaconess School, and Capital University, Columbus, Ohio. The young Pennsylvania-born woman was consecrated in 1950.

She served as parish deaconess and director of music in Luther Memorial Church, Madison, Wis., was called a year later as associate field secretary of the Board of Deaconess Work.

Since 1953, Sister Marian served the Richmond parish. Last month the Board of Deaconess Work announced that she had been called back to Philadelphia as one of two permanent field secretaries. In her new job, which she will begin Sept. 15, Sister Marian will interpret the work of the diaconate to the churches to tell young women what opportunities lie for them in Christian service.

STEADINESS WINS AGAIN

STEADY determination has been one of Dr. William Jansen's outstanding qualities. In the teaching profession for 39 years, he became in 1947 holder of the biggest job in the teaching profession of the U.S.: superintendent of schools of the City of New York. Taking office, Dr. Jansen said: "I shall say little and think much."

The man who still "says little and thinks much" (and still is New York's superintendent of schools) was baptized and confirmed at St. Matthew's Church (ULC), The Bronx, and is its treasurer and councilman today. He is also president of Lutheran Hospital, New York, and trustee of Wagner College.

Perseverance marked his contributions to youth programs, too. Dr. Jansen has been active in the Boy Scouts for forty years. Holder of the *Silver Beaver* and *Silver Antelope* awards, he received in May the highest honor the Boy Scouts of America can grant, the *Silver Buffalo.*

NEW ENGLAND

Ten Congregations Join In Evangelism Mission

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN.—The challenge of an evangelism mission as prelude to year-round evangelism work found ready response among the ten congregations participating in the Hartford area evangelism campaign (June 3-7).

Presented by Area Chairman John C. Allan, Jr., as a "unique opportunity to put Christ and his church to the fore in the minds and hearts of countless people," the mission brought 8,045 to evening services. Said Pastor Allan: "The spirit and enthusiasm which this mission engendered cannot adequately be described in words. Its power will live and generate for many months to come."

Lay visitors made 531 calls and interviewed 690 people. Congregations reported mounting enrollment in classes where prospective members are being instructed.

Rally speaker at St. John's Church, New Britain, was Dr. Arnold F. Keller, Church of the Redeemer, Utica, N. Y. Pastor Frederick Teichmann of Grace Church, Hartford, Conn., led Bible study periods at the daily mission to pastors. Regional director for the mission was the Rev. Walter E. Bock.

The Connecticut State Luther League held its picnic on June 17 at Cedercrest Camp, Orange, Conn.

The festival for the Lutheran Home for the Aged at Southbury was held on June 24. The choir of Grace Church, Hartford, participated in the worship service. Dr. Conrad Raker, superintendent of Good Shepherd Home in Allentown, Pa., preached. The Rev. Martin Dolbeer, pastor of First Church, Southington, is president of the board of directors.

> Four congregations in the conference are presently without pastors—St. Paul's, Greenfield, Mass.; Immanuel, Meriden; St. Paul's, Middletown; and St. Paul's, Bridgeport.

The conference Brotherhood met July 9 at St. Paul's Church, Bridgeport.

The women's group of Christ Church, Littleton, N. H., the Rev. Frederick J. Teichmann pastor, was received into conference and synodical organizations.

The men of the Brotherhood in First English Church, Bridgeport, are installing a new acoustical ceiling in the parish hall.

NEW YORK

United Lutherans in Ellenville Hosts to Negro Congregation

By CLAYTON G. VAN DEUSEN

ALBANY—Hospitality offered by a United Lutheran congregation in Ellenville to a Negro congregation of Seventh-day Adventists has enabled the homeless group composed of families from the South and the British West Indies to collect funds and make preparations for building their own church.

Christ Church had opened its doors to the Seventh-day Adventists two and a half years ago. Since then the all-Negro congregation has held three services every Saturday in the Lutheran building. A debt-free church building is now being erected. The group is also sponsoring a mission in Kingston.

The pastorate of the Rev. Dorr E. Fritts in Christ Church is nearing an end. Effective Aug. 1, he is retiring after a ministry of 37 years.

A FAREWELL SERVICE for another retiring pastor, the Rev. Louis F. Wagschal, was held at Evangelical Lutheran Church, Raymertown. His retirement marked the conclusion of 41 years in the ministry.

A SERVICE at St. John's Church, Albany,

N. Y.: ALBANY . . .

marked the 25th ordination anniversary of its pastor, Dr. Russell S. Gaenzle. Among the accomplishments of his nine-year pastorate is a $175,000 improvement program.

BETHANY CHURCH, Central Bridge, called as its new pastor James K. Hilton, a Gettysburg Seminary graduate, on May 27. The next day began the convention of the New York and New England Synod at which he was ordained.

CHRIST CHURCH, Woodstock, the Rev. Olney Cook pastor, observed its 150th anniversary with Dr. Paul C. White as preacher. The occasion was marked by memorials and other gifts. Substantial improvements of the property have been completed.

SECTOR PLAN beginnings are promising in the eastern conference. Other conferences will implement the plan this fall. Three briefing meetings for church councilmen held in the conference were attended by representatives of 54 congregations.

A SUPERMARKET erected on a site earmarked for building a parish house will offer members of Atonement Church, Saugerties, facilities for parking on Sundays. The market was built on lots formerly owned by the congregation and set aside as building site for a parish house. The plan was abandoned, and the property sold, after Atonement bought a large home adjoining the church which can be converted to meet the congregation's needs.

PENNSYLVANIA

Labor Relations Are Discussed By Ministers and Plant Foremen

By LUTHER E. FACKLER

PITTSBURGH—An unusual venture in the field of labor-management relations was launched under the sponsorship of the General Electric Company and Penn State University in Erie, Pa. A "Workshop on Ethics in Industry" called together fifteen clergymen and as many foremen of the Erie GE Company for five days of discussion.

Purpose of the workshop was to explore ways by which foremen might supervise their workers in a more ethical way while having the welfare of both the company and worker at heart. Each discussion group was made up equally of clergymen and foremen, with a member of Penn State University's management training staff as leader.

THE LUTHERAN HOME FOR THE AGED, Erie, began its mission of mercy March 1, 1906. The need for such an institution had long been felt by Dr. Gustav A. Benze, pastor of St. John's Church. The institution was opened "to provide a home for aged men and women in the spirit of Christian mercy."

Through the years the home has been constantly expanding. Fifty years after its beginning, a new colonial chapel was dedicated in memory of the founder, Dr. G. A.

VETERANS in the ministry were honored by the Pittsburgh Synod last month. On behalf of the synod, Pastor James Frank presented tokens of recognition to Pastor Oscar Woods marking his 50th anniversary of ordination, and to Dr. Herbert A. Rinard, longtime U.S. Army Chaplain, and Dr. E. Maclay Gearhart, pastor emeritus of Luther Memorial Church, Erie, Pa. Mrs. Woods and Mrs. Gearhart are seated at the table.

Benze. The home is directed by Sister Sara Sassaman who came to the institution in 1942.

FOSTER PARENTS caring for children from the Lutheran Service Society were recently honored at a reception by the society. Tributes were paid to them as people who render Christian service. Parents provide not only shelter, supervision, and daily care, but give the child the benefit of living in the atmosphere of a family home.

MT. ZION CHURCH, Pittsburgh, John B. Kniseley pastor, observed last month the 40th anniversary of its scouting program.

PAUL CHRISTIANSEN Choral School of Music will be held Aug. 5-15 at Thiel College. Authorities in the field of church music will constitute the staff, including Choir Director Paul J. Christiansen. Pastors and church councils of the synod are being encouraged to send their organists and choral directors to the school.

Board of Higher Education Calls Raubsville Pastor

By HENRY W. SNYDER, JR.

ALLENTOWN—An Allentown Conference pastor, the Rev. Herbert F. Gernert, Jr., Raubsville, has been appointed associate secretary of the ULC Board of Higher Education. In his new post he will consult with ULC seminaries and colleges about their testing programs, particularly as they apply to the selection of young people for church vocations.

Pastor Gernert is a former army chaplain. While serving at St. Paul's Church, Raubsville, the last three years, he has been psychologist and director of special education in the Wilson borough schools, and clinical psychologist for the Child Guidance Center of Northampton and Monroe counties. He has also been an instructor in psychology at Lehigh University, Bethlehem. He will begin his work with the ULC board in September.

THE GOOD SHEPHERD HOME, Allentown, observed its 48th anniversary, June 28, with day-long festivities, and an address by Henry Viscardi, Jr., executive director of "Just One Break," New York City.

The State of Pennsylvania has approved the use of the name "Muhlenberg Medical Center" for the general hospital proposed for the Lehigh Valley under Lutheran auspices. A group of interested Lutheran laymen and pastors are now seeking a charter for the incorporation of the hospital.

Viscardi, who was born without legs, also heads an electronics manufacturing enterprise which employs only severely handicapped persons. His talk at the Good Shepherd Home emphasized the importance of the program for training and employment of the handicapped now being administered in Allentown by the Good Shepherd Home.

STAINED-GLASS WINDOWS were dedicated at Weisenberg Union Church, Fogelsville parish. Another congregation in the same parish, Ziegels Church, has just dedicated a two-floor Sunday school addition to its church building, which contains five classrooms, and a dining and kitchen area.

ENLARGEMENT of the Sunday school building and church nave was completed at Western Salisbury Church. Synod President Charles M. Cooper participated in the dedication.

Cedar Church, Cetronia, has reached the halfway mark in its campaign for $100,000 for a Sunday school addition . . . Zion Church, Zionsville, is building a parsonage for its new pastor, the Rev. Raymond Reed . . . St. Paul's Church, Allentown, has purchased a parsonage for use of the assistant pastor. The post is vacant at the present time.

ST. JOHN'S CHURCH, Allentown, has awarded contracts for a wing at the south end of the church, and a spire that will rise 160 feet above the ground. The spire will be a slender fleche and contain the mechanism of the ventilating system for the church, and an electronic carillon.

Zion Church, Northampton, observed its 60th anniversary in May. Exterior and in-

PA.: ALLENTOWN . . .

terior renovations were completed as part of the observance.

Dr. Ephraim Everitt, Lehigh University professor, and a leading Lutheran layman in the Lehigh Valley, has accepted appointment as head of the English department at Texas Lutheran College in Seguin, Texas. Everitt was formerly on the faculty at Muhlenberg College. He is vice president of the Brotherhood of the Pennsylvania Ministerium.

RAY UEBERROTH, Friedensville, continues as president of the Allentown Conference Luther League, and Marlen Miller, Nazareth, as president of the conference brotherhood, as a result of elections at the respective conventions of the two groups. Luther Leaguers met May 5 in St. Paul's Church, Indianland, with 200 attending. More than 100 men disregarded heavy rains on June 2 to attend the brotherhood convention at St. Paul's Church, Easton.

"I'M MAKING MORE THAN $1000 a Month

C. KAMA

Haven't Touched Bottom Yet!"

Science's New Midget Miracle "PRESTO"

—reports Charles Kama, Texas, one of many who are "cleaning up" with orders for PRESTO, Science's New Midget Miracle Fire Extinguisher. So can YOU! Amazing new kind of fire extinguisher. Tiny "Presto" (about size of a flashlight!) does job of bulky extinguishers that cost 4 times as much, are 8 times as heavy. Ends fire fast as 2 seconds. Fits in palm of hand. Never corrodes. Guaranteed for 20 years! 2 million sold! Sells for only $4.95. Show it to civil defense workers, owners of homes, cars boats, farms, etc.—and to stores for re-sale. Make good income. H. J. Kerr reported $20 a day. Wm. Wydallis, $15.20 an hour. Write for FREE Sales Kit. No obligation. (If you want a regular Presto to use as a demonstrator, send $3.00. Money back if you wish.) MERLITE INDUSTRIES, Dept. P-9H, Presto Div., 114 East 32nd St., New York 16, N. Y. IN CANADA: Mopa Co., Ltd., 371 Dowd St., Montreal 1, P. Q.

ST. MARK'S CHURCH, Bethlehem, marked the 50th ordination anniversary of its former pastor, the Rev. Melvin Kurtz, on June 3. St. Matthew's Church, Bethlehem, surprised its pastor, Dr. William Berkemeyer, with a special celebration of the 20th anniversary of his pastorate at a social reception for new members June 4. Dr. Berkemeyer is one of seven Protestant clergymen in Bethlehem who are members of the famed Bach Choir.

CHURCH SCHOOL workers of Grace Church, Bethlehem, met in their newly renovated church school quarters, June 8, and heard an address by Dr. S. White Rhyne, ULC Parish Education Board executive secretary. Retiring Superintendent John T. Hittinger was honored for 17 years of service as Sunday school superintendent . . . Miss Missoura Lausch, superintendent of the Lutheran Children's Bureau, spoke on "Homes for Foster Children" at the meeting of the United Lutheran Church Women of Rosemont Church, Bethlehem, June 5.

Two Parishes to Split In Realignment Moves

By WILLIAM C. ROEGER

NORRISTOWN—Favorable votes in two Norristown Conference parishes have assured the division of those parishes early in 1957. The Telford-Indianfield parish, consisting of St. Paul's, Telford, and Little Zion, Indianfield, has voted to become two self-supporting congregations not later than June of next year.

Little Zion Church has sold its interest in the parsonage to St. Paul's, and a committee has tentatively voted to build a new parsonage near the Indianfield church. Currently the parish is served by Dr. Charles Brobst and Assistant Pastor H. Joseph Slusser.

A similar action was taken in the Sumneytown parish, served by Pastor Elton L. Angstadt, where St. John's, Sumneytown, and St. Luke's Church, Obelisk, will become individual congregations early in 1957.

Action in the Telford-Indianfield parish

has been spurred by the rapid growth of the work in each congregation. At Sumneytown a similar growth is being experienced and the action is hastened by the fact that St. John's is building its own church, separating from the "union church" situation.

St. Paul's, Telford, is growing in another direction. At the recent convention of the Ministerium of Pennsylvania, Ray Nyce, the fourth son in the ministry in the parish's 50-year history, was ordained to serve as a missionary to Malaya.

A SUDDEN SUMMER SHOWER at the wrong time forced the Rev. F. Leslie Conrad, Jr., executive secretary of the Luther League of America, to preach an outdoor sermon indoors at the annual "outdoor" devotional rally of section "A" of the conference Luther League at Christ Church, Tinicum. The rain failed to dampen the enthusiasm of a very large number of young people.

Intermediate leaguers of the conference staged their annual "clean-up" campaign at Camp Whitmer, Willow Grove, which is conducted by the Lutheran Social Mission Society of Philadelphia. In the same spirit, teams from the Brotherhoods of conference churches spent a number of Saturdays in helping to get Camp Miller at Shawnee-on-Delaware into condition for the summer program, following the extensive damage by last August's floods in the Stroudsburg area.

THE WOMEN'S COMMITTEE for the Norristown Conference of the synodical Board of Inner Missions sponsored a party in Grace Church, Norristown, for foster parents and their children, wards of the Lutheran Children's Bureau.

Pastor Claude R. Baublitz of Grace Church conducted a devotional service, and the children, ranging in age from infants to 8 years, were entertained by members of the social committee. There was a panel discussion for foster parents, "Natural Changes of Behavior of the Teen-ager."

Speakers on the panel were Norristown high school principal Dr. Lewis Kost, Norristown State Hospital physician Dr. Charles L. Schrober, and Pastor Baublitz, with Mrs. Robert E. Horne, wife of the pastor of

Make $50-$75-$100
AGAIN AND AGAIN
Show Friends NEW STYLE Christmas & All Occasion GREETING CARD ASSORTMENTS folks are wild about
BANK BOOK
New 1956 4-STYLE CHRISTMAS CARD Assortment—24 Tall Slim, Oblong Slim, Square and Petite Cards all in 1 box
New 1956 Assortment of TALL HUMOROUS SPARKLING Christmas Cards
New 1956 21 TALL CARD RELIGIOUS Christmas Assortment
New 1956 ALL OCCASION Assortment of TALL PARCHMENT CARDS
168 Easy Ways To Make
EXTRA MONEY

EASY CASH SPARE TIME—AMAZING VALUES

New ideas in greeting card boxed assortments, gift wrappings, home and gift items bring you profits to 100% plus cash bonus. Sell beautiful gift ribbons, animated books, toys, games, gift boxed stationery. No experience needed.

FREE 74 Name Imprinted SAMPLES just for writing us!

FREE FULL COLOR ILLUSTRATED CATALOG

Unusual sewing aids, salt and pepper sets, exclusive 50 for $1.50 Personal Christmas Cards, Bargain Surprise Packages, Christmas decorations build your income fast.

Start A Greeting Card & Gift Shop At Home Make up to $1.00 per box

JUST MAKE FRIENDLY SOCIAL CALLS

Show neighbors, relatives, co-workers new women's, children's, men's novelties, individual "Giant Value" greeting cards. FREE Money-Making Guide, Advertising Aids help you raise cash in a hurry for new clothes, furnishings, vacations, savings. New Party Plan is easy—profitable—fun!

Write today for FREE TRIAL Outfit of EVERYTHING YOU NEED to get started

SEND NO MONEY—ACT AT ONCE!

Rush your name and address for Feature boxes on approval. If outfit does not make money for you in a jiffy, return it at our expense.

NEW ENGLAND ART PUBLISHERS
North Abington 735, Mass.

Mail Coupon Now

NEW ENGLAND ART PUBLISHERS
North Abington 735, Mass.

REPLACEMENT OR REFUND OF MONEY ★ Guaranteed by Good Housekeeping IF NOT AS ADVERTISED THEREIN

Please send me at once Feature assortments on approval, free samples Personal Christmas Cards, Stationery, free Catalog, Selling Guide, and details of your wonderful extra money plan.

Name .....
Address .....
City ..... State .....

No Risk On Your Part

CHURCH LIGHTING FIXTURES
We specialize in meeting budget requirements. Send details for suggestions and delivered prices. Colonial Lighting Co., Box 192, Port Colborne, Ontario.

For a happy vacation, long or short, come to
THE MOUNTAIN HOUSE
DELAWARE WATER GAP, PA.
Owned and Operated 86 Years by a Christian Family - Modern Appointments - Delicious Meals - Spacious Grounds - Concrete Swimming Pool - No Bar
Write for booklet and rates
HAUSER BROTHERS

WHAT A BLESSING TO HEAR AGAIN!

Even if your hearing loss is severe, you may hear again so clearly you'll easily understand every word the preacher says! This is now possible with latest electronic miracle invention that makes old-style hearing aids obsolete. Complete information about this new scientific advancement, and what it means to your hearing and your happiness, is described in a hope-filled new book. To get this valuable book FREE, without obligation, send name and address on a postcard to Dept. 4-264 Beltone Hearing Aid Co., 2900 West 36th Street, Chicago 32.

PA.: NORRISTOWN . . .

Trinity Church, Norristown, acting as moderator.

Superintendent of the Lutheran Children's Bureau, Miss Missoura Lausch, commended the foster parents for their work.

SUMMER RETREAT of the Norristown Conference Brotherhood was held at St. John's, Spinnerstown. Topic of the panel discussion was "Evangelistic Stewardship." Herman Bishop moderated, and Lloyd Detwiler, Warren Kramer, and Robert Mountenay were discussion leaders. Dr. Charles Brobst spoke on "God's Point of View."

SERVICES and special events marked the 65th anniversary of Trinity Church, Coatesville, the twentieth anniversary of the ordination of Pastor Herbert D. Cressman, and his tenth anniversary at Trinity, as well as the fifth anniversary of the erection of the educational building.

Guest preacher at the anniversary service was Professor Emeritus Harvey D. Hoover of Gettysburg Seminary. Others participating in the celebrations were Conference President Robert M. Lamparter, Pastor Robert S. Nagle of Our Saviour Church, Coatesville, and Dr. George Berkheimer, executive secretary of the ULCA Pension Board.

WEST VIRGINIA

Spirit of Early Missionary Recalled in Evangelism Week

By HAROLD L. HANN

FAIRMONT—The first Lutheran evangelism mission in West Virginia met all expectations. Paul Henkel, "greatest home missionary of the Lutheran Church after the Revolution," would have been pleased. The mission was held in the parish where he pioneered in the 1800's. A Sunday rally and nightly services were held in Zion Church of the Mason County parish near the old log building in which Henkel preached. Simultaneous evening services were held at St. Paul's, New Haven, and St. Mark's, Upper Flats. By coincidence one of the

missioners came from Virginia's Shenandoah Valley where Henkel's work had started.

Almost one-fourth of the confirmed membership of the Mason County parish became visitors during the third week of June and this in spite of the busy harvest season. For every call completed there was a new face at the services. Attendance doubled by the end of the week. Interest ran high for the on-going program of evangelism. This rural parish with the Rev. Raymond L. Peters as pastor set a high standard for the more populous and industrial areas of the state.

CAMP LUTHER near Cowen, W. Va., enrolled 157 boys and girls, grades 6 through 10, from the congregations of synod, June 17-30, under the direction of Pastor Donald D. Anderson. The synod sponsored the camp for the 11th year. Parish Education Board Associate Secretary Joseph W. Inslee was present to introduce new camp methods.

EDGEWOOD CHURCH, Wheeling, the Rev. Roy J. Meyer pastor, is engaged in a $63,000 construction project which will provide six

Please Patronize Our Advertisers

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Charles B. Foelsch, Ph.D., President
Berkeley 8, California

At the Home Mission Heart of the West

The call to Christ's ministry here is urgent. Students graduating from college in 1956 or '57 will do well to apply now for Seminary enrollment. Write today for application form. The fifth academic year begins September 5, 1956.

NURSES ARE NEEDED NOW IN SOUTHERN CALIFORNIA

We appeal to all Lutheran nurses who are considering a change in location

GOOD PAY

LIBERAL VACATIONS PENSION PLAN

Three hospitals from which to choose

*The California Hospital
Los Angeles

*Santa Monica Hospital
Santa Monica

*Donald N. Sharp Memorial Community Hospital
San Diego

SPECIAL 6 MONTHS CONTRACT AVAILABLE

Write Director of Nursing

LUTHERAN HOSPITAL SOCIETY OF SOUTHERN CALIFORNIA
1414 South Hope Street, Los Angeles 15, California

THE FIRST ENGLISH LUTHERAN CHURCH

3119 W. Sixth St., Los Angeles 5, California
ALBERT B. SCHWERTZ, D.D., Pastor
Morning Worship, 11:00 O'clock

Visit St. Paul's The Downtown Church in
DENVER, COLO.

16th at Grant
(1 block north of Capitol)
SERVICES
9:15 and 11:00 A.M.
SUNDAY SCHOOL
9:15 A.M.
Dr. Elmer W. Harner
Pastor
Rev. William A. Good
Asst. Pastor

IN MIAMI
"Air Conditioned"
St. Paul's Lutheran Church
3360 W. Flagler St., Miami, Florida
Carsten H. Ludder, Pastor
Sunday Worship 8:00, 9:30, 11:00 A.M.
Sunday School 9:30 A.M.

Clara Maass Memorial Hospital
(Lutheran Memorial Hospital)
School of Nursing
Three-year accredited course.
School affiliated with Upsala College.
Applications now being considered for
September 1956 and 1957
For full information
Write to
Director of Nursing
CLARA MAASS MEMORIAL HOSPITAL
Newark, New Jersey

WEST VIRGINIA . . .
new Sunday school rooms, a large multi-purpose room with fireplace, and a new church entrance facing the much-traveled Old National Pike.

CHIMES were dedicated at St. Paul's, Huntington, on June 17. The church, of which the Rev. Howard W. Hinkeldey is pastor, will be host to the synodical Luther League convention, July 15-18.

Synod President George C. Weirick has secured the services of Seminarian Joseph Molnar, III, to assist him in the Aurora-Davis parish. The West Virginia Synod, in which the president is also the pastor of a congregation, faces a problem in securing an executive who can manage the double-duty. An assistant in the Aurora-Davis parish will enable Pastor Weirick to devote part of his time in service to the synod. He was elected synod president at the convention in May.

MISSIONARIES

ARRIVALS

CANNADAY, ISAAC. From India, June 5. 231 Madison Ave., New York 16, N. Y.

RUCCIUS, MARTIN. From Liberia, June 7. 822 Alverstone St., Winnipeg, Manitoba, Canada.

— CHANGES OF PASTORATE —

CENTRAL PENNSYLVANIA

MILLER, HARRY W. From St. Luke's Church, Williamsport. Retirement.

SPANGLER, HENRY R. From Zion Church, Goldsboro. Retirement.

ILLINOIS

COOPERRIDER, LOY W. From Olney-Dundas parish. To Christ the King Church, Florissant, Mo.

PROEFROCK, C. KENNETH. From Holy Trinity Church, Lombard. To Belleville, mission developer.

WHITE, JAMES J. From St. Luke's Church, Park Ridge, assistant pastor. To Gloria Dei Church, Northbrook.

IOWA

TIEMEYER, RAYMOND H. From St. Luke's Church, Sioux City. To assistant to president of ULC.

OFFICIAL NOTICE

The 20th biennial convention of the Brotherhood of the United Lutheran Church in America will be held at St. Peter's Church, Kitchener, Ontario, Sept. 20-22, 1956. All correspondence regarding registration should be sent to the Brotherhood, 231 Madison Ave., New York 16, New York.

Howard L. Logan,
Executive Secretary

CHANGES OF PASTORATE . . .

VEERTZ, FREDERICK J. From St. John's Church, Des Moines. Retirement.

MARYLAND

MILLER, RAYMOND M. From Messiah Church, Baltimore. To Clear Spring parish.

MICHIGAN

A FOUNTAIN, WILLIAM. From United Lutheran Social Mission Society of Illinois. To Ascension Church, Pontiac.

NEW YORK

ENSEN, CHRISTIAN P. From Zion Church, Syracuse. Retirement.

SOUTH CAROLINA

VESSINGER, JOHN W. From St. David's parish, West Columbia. To Christ Church, Denny Terrace, Columbia.

DECEASED

MARY E. FECHNER, nee Laver, 76, ied May 13. She was the widow of the ev. Gustave Fechner who preceded her in eath in 1940. They served congregations Youngstown and Lima, Ohio; Rochester, a.; Williamsburg, Ont., Canada; and Fort lain and Middletown, N. Y.

Mrs. Fechner is survived by four children. The funeral service was conducted at Midetown. Interment was at Walkill Cemery, Phillipsburg, N. Y.

COMING EVANGELISM MISSIONS

ly 15-20 Springfield, Georgia

Run spare-time Greeting Card and Gift Shop at home. Show friends samples of our new 1956 Christmas and All-Occasion Greeting Cards and Gifts. Take their orders and earn to 100% profit. No experience necessary. Costs nothing to try. Write today for samples on approval. Regal Greetings, Dept 54, Ferndale, Michigan.

POCONO CREST
Pocono Pines, Pa. (Lutherland)
Spend your Vacation at this beautiful 2,000 Acre LUTHERAN Resort Atop the Poconos. 3 Modern Hotels. Delicious Meals. Cozy Cottages and Honeymoon Lodge with meals at hotel. All Sports. Lake. Beach. Tennis. Golf. Lutheran Services. Rates: $43 to $75. Reservations and Booklet "TL"
POCONO CREST, POCONO PINES, PA.

Living Benefits for Lutherans through Life Insurance

Lutheran Brotherhood

mail coupon below

L76
LUTHERAN BROTHERHOOD
701 Second Ave. So., Minneapolis, Minn.
Please send me information on how I can participate in LB's *Living Benefits*.
Name_____
Address_____
City_____ State_____

IN CONCLUSION . . . . . .

ON SEPT. 27, 1787, Henry M. Muhlenberg wrote in his diary that he had paid £3 in gold to Hannah, his daughter-in-law, on account of household expenses, and 7 shillings 6 pence to "Emmerich of the Swamp" for cabbage heads. On the 29th he wrote that he had baptized Anna Frey, 15 months old.

That was the end of the diary. A week later the old man died, age 76. For 45 years he had written almost every day about what he had done, said, read, or thought. The total record, in typewritten English translation, runs over 5,000 pages.

And this month the last of the translation of Muhlenberg's *Journals* was set in type. The final volume (1777 to 1787), will be published late next year. There is much work yet to be done in completing an index of the three volumes, besides the paging and printing. Dr. Theodore G. Tappert and Dr. John W. Doberstein, who did the enormous translation, have donated many thousands of hours to this work during the last 15 years.

THE INTERESTING FACT is that Volume 3 was almost ready for publication three years ago. But there were big gaps in it. The last two years were missing, and there was silence for six months or more at various points before that.

Then one of the Muhlenberg descendants in Reading, Pennsylvania, moved from the large house where he had been living many years. In clearing out the accumulation in the attic, there were the missing books—in Muhlenberg's handwriting, almost ready to fall apart because of their old age. So the translators took up their work once more.

The reason for all this effort to get the *Journals* published was that Muhlenberg was unquestionably the "father" of the Lutheran church in America. His journals are the most important source of information about this church in the eighteenth century.

He was a timid man, often worrying himself sick over the frequent quarrels in the congregations of those days. But he had courage in forming a bold picture of a Lutheran church in the New World, and worked wisely and incessantly to bring it into existence.

(By the way, he never had "The Church Must Be Planted" as his motto. He used the Latin words, *Ecclesia Plantanda,* as a description of the *Church being planted* in America, in contrast to the *Church that had been planted* in Europe, much as we now speak of the infant Christian churches of Asia as the *Younger Churches.*)

MUHLENBERG'S dream of a United Lutheran Church on the North American continent is further away from realization now than when he died. After his time many Lutherans came to the New World from many European countries and went their own way in founding a multitude of Lutheran denominations. There were no church-statesmen wise or strong enough in the nineteenth century to hold the Lutherans together in America.

Perhaps a century from now the changing circumstances will finally bring forth a united church. Perhaps the leader who brings about this great achievement will write in his Notebook in his last week of earthly life that he has bought a barrel of cabbage (to put in his atomic-powered freezer, of course) and baptized a child. When this leader completes his work, I'm sure the Muhlenberg Press will be delighted to publish his diary.

—ELSON RUFF

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

You didn't put pressure ON me

YOU TOOK IT OFF!

The goal of every Lutheran Mutual agent is to remove pressure from policyholders not to create it. Here are only a few of the problems that can be solved by life insurance:

Provision for funds in the event of an untimely death . . . Retirement income . . . Possibility of mortgage foreclosure . . . Proper education from grade school through college.

Whether it's the Selector Plan, the Family Security Agreement or one of more than 20 other plans, Lutheran Mutual believes it has one that can relieve you of financial pressures.

Send me information about

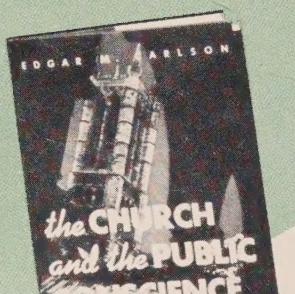
- ☐ Protection plans
- ☐ Mortgage Insurance
- ☐ Retirement Income
- ☐ Education Funds

Name _____ **Age** _____

Address _____

City _____ **Zone** _____ **State** _____

Lutheran Mutual | **LIFE INSURANCE COMPANY**
Home Office ★ Waverly, Iowa



THE CHURCH and the PUBLIC CONSCIENCE

by Edgar M. Carlson

Christian faith should develop better citizens, not only in obedience to laws but in their efforts to improve society. The book shows how the Christian faith applies to the social situation and how the law of love calls the church to participate in the responsibility for the political, economic and social orders.

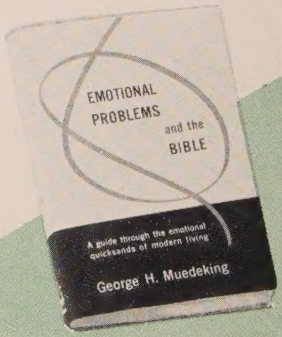
$1.75

EMOTIONAL PROBLEMS and the BIBLE

by George H. Muedeking

EMOTIONAL PROBLEMS and the BIBLE answers the fearful and anxious questions that arise through our tempo of living, and proves that the Bible can give man courage to face the world unafraid.
Written with understanding and directness, this book will prove an invaluable help to counselors, as well as to men and women seeking a better understanding of why they act as they do.

$3.00



Please add 15 cents on mail orders

UNITED LUTHERAN PUBLICATION HOUSE

1228 SPRUCE STREET, PHILADELPHIA 7, PA.

22 W. Madison St. Chicago 2, Ill.
1233 Hampton St. Columbia 1, S. C.
610 Smithfield St. Pittsburgh 22, Pa.
17 W. Franklin St. Baltimore 1, Md.
3103 W. Sixth St. Los Angeles 5, Cal.
17 Park Place New York 7, N. Y.
219 W. Sixth St. Austin 1, Texas
805 Locust St. Des Moines 9, Iowa
11 Arzuaga St. (P.O. Box 335) Rio Piedras, Puerto Rico
237 King Street W. Kitchener, Ont., Canada

[illegible] Library
Pacific Lutheran Seminary
2750 Marin Ave